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THE PROMISED LAND

By ALVA ROMANES

No more shall I look to the far skies
For my Father's loving aid;
Since here upon earth His treasure lies,
And here is His kingdom laid.
No more through the mist of things unknown
I'll search for the Promised Land;
For time is the footstool of His throne,
And I am within His hand.

The wealth that is more than finest gold
Is here, if I shall but ask;
And wisdom unguessed and power untold
Are here for my every task.
The gates of heaven are before my eyes;
Their key is within my hand;
No more shall I look to the far skies;
For here is the Promised Land.

FACULTY UNFOLDMENT

By CHARLES FILLMORE

Regenerative Life

THE LAW of generation is undoubtedly the mystery of mysteries in human consciousness. Men have probed, with more or less success, nearly every secret of nature, but of the origin of life they know comparatively nothing. It is true that they have with chemical combinations simulated life, but only temporarily.

In the phenomenal world, life is the energy that propels all forms to action. Life in the body is like electricity in a motor. As the engineer directs and regulates the electricity in a motor, so the life in the body has its engineer. Life is not in itself intelligent—it requires the directive power of an entity that knows where and how to apply its force in order to get the best results. The engineer of the life force in the body of man is the life ego; this is the self-consciousness of life in the organism.

The life ego is the most subtle and most variable of all the powers of man. It is an animal force, and is designated in the Bible allegory as one of the "beasts of the field." It presides over the life and the generative function of the body, and, because of its tendency to separate and segregate itself from the other bodily functions, it is called the "adversary." It is not essentially evil, but because of its place as the central pole of all bodily activity, its tendency is to centralize all action around its consciousness.

In its divine-natural relation, the life ego has its positive pole in the top head, which is the "heaven" of man's consciousness. When the personality gets active and begins to exercise in the higher or spiritual forces, the life ego becomes inflated with its own importance and falls from

heaven (top head) to earth, or front brain. When the seventy whom Jesus had indued with spiritual power returned, they proclaimed that even the demons were subject to them. Then Jesus said, "I beheld Satan as lightning fall from heaven." Jesus was evidently quoting Isaiah, who wrote in the 14th chapter of his book (A. V.):

How art thou fallen from heaven, O Lucifer, son of the morning! *how* art thou cut down to the ground, which didst weaken the nations!

For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, in the sides of the north:

I will ascend above the heights of the clouds: I will be like the Most High.

Yet thou shalt be brought down to hell, to the sides of the pit.

Jesus warned the seventy not to rejoice over their spiritual power, and added, "but rejoice that your names are written in heaven."

In order to give man a body having life in itself, God endowed him with a focal life center, located in the generative organs. This center of activity in the organism is also the seat of sensation, which is the most subtle and enticing of all factors that enter into being. But these qualities (sensation and generation) were necessary to man's character, and without them he would not have been the complete representative, or image and likeness, of God.

God does not tempt man to break His law, but a great creative plan is being worked out in which the Deity is incarnating itself in its creation. This incarnation is called the Son of man; in man a wonderful being is in process of creation. This being is spiritual man, who will be equal with God when he overcomes, or handles with wisdom and power, the faculties of the body. The body in the Edenic allegory is the Garden of Eden.

What metaphysicians most need is a compre-

hension of the factors that go to make up consciousness. To gain this comprehension requires discrimination, judgment, and self-analysis.

We talk glibly about God as life, love, intelligence, and substance, and about man as His manifestation, but when we come to describe that manifestation we "lump it off" as the product of thought.

What we now need to know is how thought groups the different attributes of Being, for upon this combination depends the bringing forth of the ideal man.

We must learn to watch our consciousness, its impulses and its desires, as the chemist watches his solutions. Man forms his own consciousness from the elements of Being, and he alone is responsible for the results.

Consciousness is a deep subject, and to go into it exhaustively would require the writing of many books. Concisely stated, three great factors enter into every consciousness—intelligence, life, and substance. The harmonious combination of these factors requires the most careful attention of the ego, because it is from their inharmonious combination that all the discords of existence arise.

In Scripture the divine life combined with divine substance is termed the lamb of God. This phrase carries the symbology of its purity, innocence, and guilelessness. Its nature is to vivify with perpetual life all things that it touches. It knows only how to give, give unceasingly and eternally, without restraint. It does not carry wisdom; that is another quality of Being, which man expresses from another part of his consciousness.

The pure life of God flows into man's consciousness through the spiritual body, and is sensed by the physical at a point in the loins. This is the "river of water of life, bright as crystal, proceeding out of the throne of God and of the Lamb," referred to in Revelation 22.

Only those who have come into consciousness

of the spiritual body can feel this holy stream of life. When the ego has found it, and laved in its cleansing currents, the ecstasy of Elysian realms is experienced. It cannot be described, because all the sensations of the mortal consciousness are coarse compared with the spiritual body's transcendent sweetness and purity.

Many feel its thrills in part in silent meditation or in religious enthusiasm, and are temporarily stimulated by its exquisite vibrations. Just here is where danger lies for those who have not developed the other pole of Being—intelligence.

The ego, through its recognition of this life stream, sets it flowing to every faculty. Being by nature formless, the life stream takes the mold and character of that into which it is poured. It is the servant of the ego, the *I*, which man is, and through his failure to recognize the divine intelligence, which would show him how to use it in the right way, he blunders ahead in his ignorant sensuality, and the Lamb of God is slain "from the foundation of the world."

The greatest danger of life perversion lies in the direction of the carnal thought of sex, because it is there that this pure stream has been most foully polluted by ignorance. Sex sensation has made a broken cistern of man's consciousness; for generations the life stream has been turned into this receptacle, and lust has robbed the bodies of the whole race, making them mere shells, void of life. The failing eye, the deaf ear, the festering or withering flesh, all bear testimony to this perversion of God's life stream.

Yet men and women, otherwise applying logic and reason, continue their lustful practices and wonder why God does not give them more life.

They run here and there, seeking a restoring elixir for their failing powers; they call on God for help, while they continue to squander His energy in lust.

Man is male and female, which are qualities of

mind—wisdom and love. Every attempt to lower these divine attributes to the physical plane meets with disaster. It has been tried again and again in every age, and its votaries have always gone into demoralization if they persisted in trying to carry out their theories.

Yet it is not unlawful to have bodily sensations in regeneration. A change in idea must necessarily produce a change in the body, and there is a perfect response in every center of consciousness when Spirit has been welcomed as the rightful inhabitant of the body. The marriage between soul and body, mystically spoken of in Scripture, and in other sacred books, takes place in the consciousness; it is a spiritual communion of the two-in-one, more sweet than that between the most harmoniously mated man and woman. This union eliminates sensation in its outer manifestation.

Persistently deny the carnal belief in sex, and realize that the life stream, which has been turned outward and named sex, is not of that character in its original purity, but is pure spiritual life, flowing up and not down.

You must cleanse this pure stream in its outward flow by destroying the carnal sense of sex. This can be done only by the power of your word of purity. Do not kill out the life manifesting through your body by denying it away entirely; deny away the sense of impurity with which the animal ego has clothed it.

"Unto the pure all things are pure" does not mean that lasciviousness is pure, or that the deifying of sexuality is pure. The purity is in knowing that behind and interior to these shadows is a pure substance that is of God, that must be seen by the eye of the pure. So long as your eye sees sex and the indulgence thereof, on any of its planes, you are not pure. You must become so mentally translucent that you see men and women as sexless beings, which they are in spiritual consciousness.

Sex lust is the mother of death. James, in the

1st chapter of his epistle, gives its history in these words: "Then the lust, when it hath conceived, beareth sin: and the sin, when it is fullgrown, bringeth forth death."

Paul says that to be carnally minded is death, and Jesus Christ, in the 12th chapter of Mark, sums up the whole question in these words: "For when they shall rise from the dead [come out of the carnal consciousness], they neither marry, nor are given in marriage; but are as angels in heaven."

To desire to be instructed by God is the first step in exalting the inner life force. The sincere desire of the heart is always fulfilled by the divine law. All the woes of humanity have their root in disregard of divine law. Man has to deal with many factors in his "garden"; the most "subtle" is the "serpent," or sense consciousness. It is not evil, as we have been taught to believe. The allegory given in the 2d chapter of Genesis plainly teaches that sensation (serpent) is a blind force which should not be regarded as a source of wisdom. In its right relation the serpent stands upright on its tail, and forms the connecting link between the swift vibratory forces of Spirit and the slow vibrations of the flesh. "As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up." In the body the spinal cord is the main cable of sensation, "the tree . . . in the midst of the garden," and its branches extend to all parts of the system. The "fruit" of this "tree," which the desire for sensation (serpent) urges man to eat, is the seminal fluid, which flows throughout the nervous system and is the connecting link between the mind and the body. When desire for sensation leads man to dissipate (eat) this precious "fruit" of the "tree" in his earthly garden, the whole nervous system is drained of its vitality and the spinal cord loses its capacity to conduct the higher life into the consciousness. Man feels a lack: he is "naked." Sensation is no

longer a heavenly ecstasy, but a fleshly sex vibration. It crawls on its "belly" and eats "dust" all the days of its life; that is, it functions in the driest, most lifeless part of man's being.

Yet sensation is a divine creation; it is part of the Lord God's formation and must find expression somewhere in the consciousness. This brings us to the root cause of that appetite which craves stimulants and goes to excess in seeking satisfaction in eating and in drinking. The cause is plainly to be seen when we understand the anatomy of mind and body. Sensation is seeking satisfaction through the appetites. By listening to this serpent of sense, man becomes sexually insane, a glutton, and a drunkard.

The remedy is this: Turn away from the lusts of the flesh, and seek God. Take up the problem from its spiritual standpoint. Sensation is a mental quality. It can be satisfied only by cultivation of the spiritual side of the nature. If you are a sexual drunkard, deny the power of this ungodly lust over you. Pray for the help to overcome, then affirm your own power and spiritual dominion over all the "beasts of the field" in your "garden." When you have obtained mastery over sexual intemperance, you will find the conquest of appetite easy. Simply deny all desire for material stimulants and affirm that you are satisfied with the stimulant of Spirit. Whenever the desire for the material stimulant manifests itself, say to it: "You are nothing. You have no power over me or over anybody else. I am Spirit, and I am wholly satisfied by the great flood of spiritual life that now fills my being."

The result of sin is death; the truth of these words has been proved for ages. But when the Adversary was tempting Eve to disobey the divine law, he said, "Ye shall not surely die." The tragedy of Eden is being enacted every day in every individual of the race, and death reigns in consequence. We may call it by any other name, but

the breaking up of consciousness and the separation of Spirit, soul, and body take place just the same. As Emerson said, "Man is a god in ruins." In face of the two facts that God pronounced death to be the wages of sin and that the experience of the race has proved His words true, many people have listened to the "Adversary" and have believed his lie. We hear them on every side saying, "Ye shall not surely die."

As a result of sin the whole human race is already "dead through . . . trespasses and sins"; that is, the race is in a dying condition, which ends in the loss of the body. Death is not annihilation, because a resurrection has been promised through reincarnation and regeneration.

To be "dead through your trespasses and sins" is to lack realization of God, to be ignorant of His law and disobedient to it. When Jesus said, "I am the resurrection, and the life," He was telling of the power of the Christ mind to enter the mind and the body of man as quickening Spirit to awaken the whole consciousness to the knowledge of God. This regenerating process is now going on in many people. It is a gradual change that brings about a complete transformation of the body through renewal of the mind. Spirit, soul, and body become unified with the Christ mind, and body and soul become immortal and incorruptible. In this way death is overcome.

Those who insist that men do not die as a result of sin are building up a false hope of finding life after death. Those who understand that eternal life has been lost to the race through sin, and can be regained only through the regenerating power of the Christ mind in the individual, are building on the eternal foundation of Truth. Every one must at some time come to understand that this statement is absolutely true: "He that hath the Son [consciousness of Christ] hath the life; he that hath not the Son of God hath not the life."

The belief that all the entities that speak

through mediums are the spirits of dead people is not proved. The communications are so fragmentary, and usually so inferior to the natural ability of the supposed egos delivering them, that those of wide investigation doubt the authenticity of their authorship. No great literary production, great scientific discovery, or great sermon has ever come from spirits, yet the country in which it is claimed that they exist should contain all the wise people who have lived on the earth.

This theory of continuous progressive life after death contradicts the teachings of the Bible. God did not create man to die; death is the result of a transgression of law. Practical Christianity teaches that man was created to live in his body, refining it as his thoughts unfold, and that the work of the Christ—the supermind in man—is to restore this state; that is, unite Spirit, soul, and body here on earth. This must be fulfilled in the whole race, and every thought of death, or the possibility of leaving the body, be put out of mind.

Practical Christians object to thoughts that anticipate the separate soul and body, because such thoughts build up a consciousness that finally brings about that dissolution. It is a fact, well known to those who have deeply studied the law of Being, that death does for a time separate Spirit, soul, and body; that the communications received by spiritualists are but echoes of the soul, without its animating, inspiring, spiritual principle. The soul, or mental man, in its turn falls into a sleep, or coma, even as the body does, until the law again brings about a union with its I AM or higher self, and the building of another physical organism takes place through reincarnation. This process of repeated body building by the ego continues until the man, through Christ, makes a complete union of Spirit, soul, and body here on earth. This union brings all of man's powers into coöperative conjunction, and what is mystically known as Jesus Christ, the resurrected man, appears.

We can easily see how illogical, unwise, and futile it is to teach that man can lay off his body as a worn-out garment and, by weakly giving up and dying, go on to higher attainment. We know whereof we speak, and we must proclaim this great truth taught by Jesus Christ: "Whosoever liveth and believeth on me [spiritual I AM] shall never die."

If God created man to die and go on to a spirit land to get his education, then it would be better for him to die in infancy and escape the hardships of life. Also, if death is part of God's law, we are combating that law every time we attempt to escape death by trying to heal the body.

If a man's birth as an infant a few years ago were the beginning of his existence, then God has performed a miracle and made an exception of man in the progressive law of development which is evident in all His other works.

When man has brought his higher self into action he will see clearly the relation of Spirit, soul, and body, in all phases of their action.

If you want to know all the mysteries of life, study life and put out of your mind every thought about death or the condition of the dead. Then through the law of thought formation you will build up in yourself such a strong consciousness of life that its negation (or absence) will ever be to you nonexistent. This is what Jesus meant when He said, "If a man keep my word, he shall never taste of death."

The desire to live does not cease when the body dies. The mind lives on, not in heaven or hell, but in the states of consciousness which it has cultivated in life. Mind does not change with a change of environment. Those who leave the body of matter find themselves in a body of ether, which does not respond to their desire for coarse sensations. Jesus taught in Luke 16:23, that the rich man who died was in "torment" in Hades. In the original language in which the Bible was written Hades

was a term used to represent the unseen world. Those who have cultivated spiritual thoughts find themselves at death in an environment and in an ether body corresponding to their prevailing thoughts. But the very fact that they died proves that they gave up to the Adversary, that they did not attain the dominion, power, and authority of spiritual man. Consequently after a period of recreation and rest they will again take up active, overcoming life in a flesh body through reincarnation. So this process of life and death will continue until the ego overcomes sin, sickness, and death, and raises the body of flesh to the body of Spirit without the tragedy of death. "This corruptible must put on incorruption; this mortal must put on immortality."

DRILL FOR THE DEVELOPMENT OF REGENERATIVE LIFE

By CORA G. DEDRICK

They may rail at this life—from the hour I began it,
I've found it a life full of kindness and bliss;
And, until they can show me some happier planet,
More social and bright, I'll content me with this.
—*Moore.*

He whose consciousness is spiritually quickened is content with life on this planet, because he knows that he is working out the problems of existence in the sphere with which he is best acquainted. He knows that his body, his mental capacity, and his environment are good in the degree in which he has contacted the inner life, the life of Spirit; and he is happy and contented in unraveling his problems. He is satisfied that no other place is quite so fit for him as his place in the world of men, because he has made this place for himself. The soul is always jubilant and lighthearted when it is consciously traveling home.

While man is content with life and is happy to live, yet he realizes that the origin of life is

shrouded in mystery. In ancient times, just as today, keen and powerful minds were working constantly to solve the mystery of the creative cause that sets all things into action. Thales, who was one of the Seven Wise Men of Greece and lived more than five hundred years before Christ, believed that the basis of all phenomena was a watery, misty, electrical substance that permeated all things and gave life to all. He was close to the theory held by modern science. Other keen minds have said that the basis of all phenomena was the protoplasmic cell; others have said that it was force. To the present-day metaphysician the basis of all phenomena is Divine Mind, composed of perfect ideas, which are over and above and within everything and everybody. Those who are trained in the way of the silence are learning to lay hold of and to incorporate divine ideas into consciousness; they are learning to weave these ideas into their pattern of the ideal man.

The people of the earth are traveling the upward path; the heights of the spiritual understanding of life attained today far exceed the heights attained in other ages. Of course the immediate followers of Jesus Christ may have had other opportunities to understand life in its personal aspects than we have today. But Jesus Christ is with us in Spirit—He is our teacher, wooing us to greater and greater spiritual activity, unfolding within us soul powers that are lifting us up and out of sense consciousness.

A good definition of life is progress, attainment, mastery. Every new spiritual realization makes finer and stronger and more beautiful the texture of the soul, and develops the power to realize fulfillment of its highest ideals.

In Biblical history, we see that each successive spiritual leader, with his group of associates, rises higher in consciousness than his predecessor; so, in individual consciousness, each step forward in spiritual growth is the more nearly perfect blos-

soming of an idea drawn out of the superconsciousness by an innate desire of the soul. Abraham was great, but David was a stronger spiritual leader. Yet David, with all his love and knowledge, came nowhere near measuring up to Jesus' standard.

Divine ideas are universal in character; through them we see the unity of life among people of all nations. These superideas, working in and through the soul, draw to them their own from the within to the without; they attach to the individual and to the environment all the grandeur and loyalty and sublimity contained in the original idea. It is through this process that both the inner and outer lives grow rich and satisfying.

In demonstrating the Christ life, the first thing to overcome is inertia. In the early processes of evolving the higher-life flow in man, there are pitfalls and stumblingblocks of which we are not aware until we trip and fall. Unless we are open to spiritual light, we may trip again and again, until the downward pull has established in us an indifferent state of consciousness. Confidence dies away and inertia results. But the desire and the stir of life arouse man from this inactivity and spur him onward. It is in working out of this state of lethargy that we develop mental muscles that make our souls more powerful, even more powerful than they would have been had there been no freedom of will.

For not unto angels did he subject the world to come, whereof we speak. But one hath somewhere testified, saying,

What is man, that thou art mindful of him?
Or the son of man, that thou visitest him?
Thou madest him a little lower than the angels;
Thou crownedst him with glory and honor,
And didst set him over the works of thy hands;
Thou didst put all things in subjection under his feet.

Therefore, no matter where you are on the ladder of life, do not be discouraged. Back of all is God's eternal plan; back of all appearances your place in the world is waiting for you, and Spirit is with you every step of the way, helping you to bring God's perfection into expression. As you struggle on for the victory, a truer understanding of life appears; as you cease to resist and learn to serve even the forces that would slay you, new strength and trust begin to stir in your heart, and you are no longer at the mercy of the adversary that has held you in bondage.

But the redeeming, regenerating process must be carried on throughout the whole being. Just as spiritual realizations now stamp their images upon us, so when we were in darkness the ill-shaped thoughts of the mortal formed their mental concepts in us, and now they must be handled. It is through persistent realizations of perfect life, through broadening the vision and keeping the imagination stayed on the perfect patterns of life, that false concepts are erased and the spiritual faculties established. Perhaps you have, in your deeper meditations, attained wonderful realizations of divine life. For instance, you may have been able to take a statement such as, *The purifying power of divine life is active in me through Jesus Christ,* and have concentrated on it until the living Truth contained in the words became so alive that it was resolved into formless essence, in which essence it was dispensed throughout the soul and body consciousness, awakening every function and organ to greater power and life.

Before a new state of consciousness can be really established, it must come into touch with the faculty of conscious knowing. Just as, in writing, the pen is a tool in the hand of him who is directing its movements over the paper, so the intellect is a tool of Spirit, and before any realization can be established intelligently and firmly in one, it must contact and take possession of this

power of consciousness or awareness. When this takes place, the transforming power is extended to the intellect itself. The spiritual idea works in human concepts which have been previously formed, and the mental standards are revolutionized. Then the intellect is sharpened and polished, and becomes a fit tool of Spirit.

Man's supreme demonstration, however, is to gain dominion over himself; to become God in expression. "And as we have borne the image of the earthy, we shall also bear the image of the heavenly." This is the reward of living the regenerate life. In the regeneration man is born into spiritual consciousness of life and is delivered from the body of death.

Judas represents the negative pole of life, located in the generative center, and Jesus represents the positive pole, or spiritual center, located in the top head. When the life energy is spent on the mortal plane of consciousness, the highest form of unfoldment that can be attained is development of the psychic nature, with its bodily expression. This state agonizes the soul, until it yearningly gropes after the higher life of Spirit; such yearning opens the way to the real goal of attainment. The enigma of life, the secret of regeneration, is revealed to the consciousness of man through his affirmations and his realizations that he is the son of the living God, even Christ, "*even* the mystery which hath been hid for ages and generations: but now hath it been manifested to his saints, to whom God was pleased to make known what is the riches of the glory of this mystery among the Gentiles, which is Christ in you, the hope of glory."

Regeneration means a renewal of man's soul and body through spiritual life action in the generative organs. In regeneration the generative center is no longer allowed to waste its substance on the sense plane, but by pure thinking and chaste acting generates an uplifting, living energy

in soul and body. This energy, when raised to the Jesus Christ purity of life, arouses all the faculties to power and ability. Then the understanding of the use of the silent and the spoken word is magnified, and with the renewed thought comes forth a new expression in both soul and body.

The experiences that we have while passing through the throes of a new birth depend largely on our attitude of mind toward God and toward humanity. To be born anew under the law of love is a joy. But if we hold the thought that we are doing penance, that we have to lose everything for the sake of Christ, then the rebirth is slow and tedious. Therefore, take your stand in regeneration with a joyful heart, knowing that you will not be tried beyond that which you are able to stand. Then, with the thought of nonresistance toward everybody and everything, express the positive, agreeable joy that springs from the possession of good, and your way will be made easy. "I will give unto him that is athirst of the fountain of the water of life freely. He that overcometh shall inherit these things; and I will be his God, and he shall be my son."

Begin every drill with a prayer, preferably The Lord's Prayer; then audibly and silently affirm: *Jesus Christ is now here, raising me to His consciousness of the indwelling Father.* Then center your attention just back of the heart and affirm: *By the power of the Holy Spirit in the midst of me I am awakened to the consciousness of divine love in soul and body, and I am at peace.* Then direct the attention down into the lower part of the abdomen, with this thought: *My life is hid with Christ in God. Divine purity is established in me and my whole being is lifted to spiritual consciousness.* Then place your attention at the root of the tongue, the power center, and meditate on this prayer: *All power is given to me in soul and in body through Jesus Christ.* Then again

place the attention just back of the heart, with this prayer: *By the power of the Holy Spirit in the midst of me I am awakened to the consciousness of divine love in soul and body, and I am at peace.*

1. What is the life energy?
2. Is life intelligent? Explain.
3. Why is the life ego called the "adversary"?
4. Why are sensation and generation necessary to man's character? Explain.
5. What is the Son of man?
6. What does the Garden of Eden symbolize?
7. Upon what does the bringing forth of the ideal man depend?
8. What three factors enter into every consciousness?
9. What is the Lamb of God? Explain.
10. What is symbolized by the "river of water of life"?
11. Wherein comes the danger in experiencing this holy stream of life?
12. How are bodily sensations lawfully experienced? Explain.
13. Why is it necessary to cleanse this pure stream of life in its flow outward?
14. Explain: "As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up."
15. Explain sensation's being a divine creation.
16. How is all intemperance overcome?
17. Explain your being "dead through your trespasses and sins."
18. What is man's supreme demonstration?
19. Why is joy a necessary factor in bodily regeneration?
20. How may eternal life be attained? Explain.

"FOLLOW ME"

By GEORGE E. CARPENTER

ONE NIGHT as I watched a motion picture I saw a parable enacted on the screen. I had seen similar action many times, but not until this night did I see that the scene held a lesson for me, a lesson that I could apply to my everyday affairs. The time of the action was mid-winter; the place was the far North; the players were an Indian trapper and his dog team. No doubt you too have seen pictures of life in the northern woods, and you know that dog teams and sleds form the principal means of transportation during the long winters. You probably know that the dogs are harnessed in single file as they pull a sled, and the driver usually trots behind the sled. But when the snow is soft and deep the dogs and the sled sink into the snow and can make no progress. Then the driver, wearing snow shoes, breaks a trail by going ahead of the team and packing down the snow to make a firm path for his dogs.

I watched the trapper as he battled the storm; the wind and the blinding snow obstructed his progress, but he laughed at their rebuffs. With a cheery call to his dogs he plunged into the gale; with sure strides he met the challenge of the elements; and his dogs seemed to partake of his courage and confidence as with perfect trust they followed their master; they seemed to know that he would see them through and that all that they had to do was to follow the trail that he broke for them.

Then like a flash of light came my illumination: what seemed merely a bit of action on the screen was really a parable, a rule by which I could live life, a formula by which I could solve all my problems, and it resolved itself into two words of the Master, "Follow me."

How true to life was the parable! We meet the storms of life, the so-called trials and tribulations, and we either succumb or struggle on, pitting our mortal strength against the false powers of ill health, poverty, environment, and circumstance. These obstacles to our progress seem very real because in the majority of cases they triumph, or rather we fail to overcome them. We fail because we travel alone. We either lose the victory or plod painfully on because we fail to recognize and accept the help of the Christ. We travel alone rather than follow our Master, who is always at hand ready to break the trail, ready to show us the way, ready to ease our journey.

Up hill or down, over rough country or smooth, by day or by night, the dog team follows its master. The trail that he breaks varies; at times to follow him is easy, and at times it is hard. But always to follow the broken trail is the easiest way. In fact, it is the only way by which the dogs can pull through the storm, and so they follow.

Man is prone to travel alone. Something in him flatters his vanity and tempts him to achieve success by his own unaided efforts, and often he seems to reach his goal. Men elevate themselves to positions of power in various fields of endeavor, and when they gain the pinnacle of their ambition they proclaim, "I did it," only to find that theirs is a hollow victory. Where they expected to find contentment they find discontent—they fail to find the happiness and contentment that come only from following the Christ of God.

There are some who hesitate to follow; they seem to seek shelter in inactivity, a passivity that soothes while it entangles with a web of false security. Those who do not follow because the way seems hard may be likened to a dog team that would seek shelter from the storm behind a hill or clump of trees when the driver wished to press on. At times such respite might be justified, but usually the increasing depth of the snow

and intensity of the cold would make such an attempt suicidal—the only way to safety is to keep going, to follow the driver. The way to true success, true happiness, for man is onward. The way to soul unfoldment is the way of Christ, and when the Master cries, "Follow me," to rest is to delay the attainment of the peace and happiness that all the world is seeking.

There is a proper time for rest. A dog team makes a long journey by stages, and at the end of each stage stops to eat and sleep, and then goes on with renewed strength. Our ongoing seems to be by stages. Periods of comparative quiet come to us, and then new problems confront us. Let us no longer call our problems trials and tribulations; let us see them as stages in our journey back to our Father. The Christ will guide us with loving care and tenderness over the trail ahead. When beyond the perplexities and uncertainties of everyday life we hear the call, "Follow me," we realize that our problems are not barriers erected to obstruct our progress, but opportunities to grow in the image and likeness of the Creator.

Jesus often drew apart from the crowd to pray. His periods of communion with the Father were His times of rest. It was then that He drew on the source of all good for new strength, new courage, and new faith. During His sojourns on the mountain top He learned God's will for Him, and He descended to the valley ready to go on with His work, which was to glorify His Father by serving His fellow man. We too can go up into the mountain to rest and pray, and in the high consciousness of at-one-ment with Spirit we can find whatever we need to enable us to carry on. All that is required is that we turn to the Father with open and trusting heart and a willingness to serve Him in the way that He may direct.

Animals have a sense of direction that to man seems uncanny. At times the dogs know well the

way to go, but cannot travel unless their driver breaks a trail and leads them safely through. We too at times know just what we should do, and our course of action is clear. Our duty lies plainly before us—sometimes too plainly, and we hesitate. We shirk our responsibilities, and we seek to avoid the seeming dangers that may beset us. We listen to the voices of Fear and Doubt as they mockingly tempt us—"Suppose you fail." "You can't do it." "The game isn't worth the candle." "All you'll meet is opposition, trouble, and failure." We stand at the beginning of a stage of our unfoldment, at the brink of a great adventure; we draw back. We feel somewhat as Jesus must have felt when He cried, "My Father, if it be possible, let this cup pass away from me."

When we waver at the call of duty, when we wish that the road might lead elsewhere, we should turn to the Power within us and echo the acknowledgment of Jesus: "Nevertheless not my will, but thine, be done." This acknowledgment, pledged in faith, opens the way to great attainment and brings us closer and closer to the Christ, who comforts and strengthens us with the assurance: "I am the way."

At times a dog team will get off the broken trail, upset the sled, and get tangled up in its harness. Then the driver stops and straightens out the tangle of dogs, harness, and sled and puts his outfit back on the trail. Thus, in life, the Master is ever at hand in times of trouble. In the midst of direct need we may hear Him say, "Lo, I am with you always." He never leaves us alone; always in the dark places of our ongoing He stands ready to strengthen, encourage, and protect us. Our seeming desolation is but the result of our failure to recognize His presence.

Our Master never deserts us, no matter how far we may stray. We can consciously or unconsciously turn our back on Him and seek to travel alone; we can ignore Him as long as we

choose; yet when we find that we need help that is more than human He stands at the door of our heart and knocks, waiting for us to open our heart and bid Him enter. He brings with Him no reproach for our waywardness, no rebuff for our ignoring Him; He brings only love and kindness and a great longing to lead us into ways of pleasantness and paths of peace. The only condition that He imposes is: "Follow me."

If the journey back to our Father's house seems long and arduous it is not so because God is punishing us; it is long only because we strayed far, and is it not logical and true that the farther we stray the longer will be the way back? God does not cause us to wander in a far country; we wander of our own volition, and we should never blame Him for any difficulty that we may encounter in our efforts to regain the perfection that was ours in the beginning and which we rejected when we sought to follow the leadership of our personal desires and ambitions.

We are not forced to stray; neither are we compelled to follow the Christ. We have a wide choice of leaders. We can follow pride, avarice, ambition, jealousy, self-pity, or some other delusion of the sense man; or we can follow the Master in the ways of meekness and love. When things go wrong we should search our heart and mind with honest intent to learn which leader we are following. When we have found what the thing is that we have followed to our sorrow we should reject it and turn to the Christ with perfect faith that He will lead us out of the darkness into the light.

While things are going smoothly we should be most diligent in following the Master. Many people turn to Him when all else has failed. This is a mistake. The mistake does not lie in turning to Him in extremity but in not having turned to Him long before the extremity was reached. More time and effort are required to work out of a difficulty than are required to avoid the difficulty.

To know that the Master will stand by in time of need is comforting, but to realize that He will help us to travel a trail that is free from pitfalls and entanglements is much more comforting. This He will do. The one way to plenty, health, and happiness is: "Follow me."

LIFE

By MARY SWAIN WAGNER

I am the breath of the wind
And the sough of the sea;
I am the glint of the sun
From the gorse on the lea.

I am the blush on the rose
That shall live but a day;
I am the scent of the earth
From the freshly mown hay.

I am the ardor of toil
And the keen zest of play;
I am the sweetness of rest
At the end of the day.

I am the passion of youth
And the wisdom of age;
I am the joy and the pain
And the tears that assuage.

I am a voice to the dumb
And a warmth to the stark;
I am a light in the fog
And a hand in the dark.

I am the spirit of man
And the urge and the call;
I am the whir of the spheres
And the ultimate All.

THE INFINITE POWER IN AFFIRMATIONS

By THOMAS L. MASSON

THE USE of affirmations has been known to Truth seekers from the beginning, but even today the infinite power that they express and the right methods of using them are fully understood but by few. Or we may say that the technique of affirmations is still in its infancy. Perhaps personal and individual testimony will reveal my meaning, but, before giving this, it may be well to state that all affirmations must be in the present tense and must be purely worshipful —that is to say, removed from all material or earthly-selfish considerations. The following experience will illustrate these points.

I am one of those who broadcast from a central radio station over an area comprising several states of the Union, having regular time, the periods being published for days in advance. On one occasion, twenty-four hours before my time to go on the air, my voice suddenly left me. It is not always easy to account for these sometimes sudden "attacks," which, at the moment, give one a sense of bewilderment; they are doubtless due to one's being off one's guard. In this instance, I found that I could not speak above a whisper, and had to write out what I had to say. Those with me kept saying that it was impossible to go on the air, but I immediately began, first, to cast my "burden upon the Lord," and then to repeat, "Not my will, but thine."

It is important to note here that, while by an act of faith we can thus leave our problem utterly to God, this in itself is not enough. While no material initiative is required, spiritually we must seek a higher level of consciousness; we must look toward the light. I tried to do both these things as best I could, and this without anxiety. I said

to myself, practically, that, if it was the will of God that I should not keep my appointment, there was some reason for it that I did not then understand, and so let it go at that.

Almost immediately after this I got the leading to use this affirmation:

The voice of God in me is perfect.

I kept repeating this constantly. It was then about 8 o'clock in the morning, and I was to go on at 6:30 that evening. In a very short time my voice came back. I had no trouble at all; it seemed all the time as if I were only a spectator. Immediately after I had finished, a boy met me at the studio door, and said that I was wanted by one of the radio company officials. This man said to me:

"Tonight I was instructed to make a test of your voice. I am glad to tell you that it was never better." Such a test had never been made before.

On reaching my home, I picked up the Bible and immediately turned to the 4th chapter of Exodus. My eye ran down the column until I read:

"And Moses said unto Jehovah, Oh, Lord, I am not eloquent, neither heretofore, nor since thou hast spoken unto thy servant; for I am slow of speech, and of a slow tongue. And Jehovah said unto him, Who hath made man's mouth? or who maketh *a man* dumb, or deaf, or seeing, or blind? is it not I, Jehovah? Now therefore go, and I will be thy mouth, and teach thee what thou shalt speak."

I have no doubt that many of those who read these words will confirm an experience constant with me, wherein on turning to the Bible one is startled by the direction given, by words illuminated for one. The Bible is truly God's guide book.

My second experience in affirmation is concerned with the problem of supply—a problem seemingly ever present with most of us—and it is

perhaps well for me to preface it with a few words of explanation.

A right affirmation is essentially an announcement of Truth. If correctly announced, by a sincere and humble follower of the Christ, it has the right of way over every material thing. It is like a voice moving on the face of the waters, or it may be compared with an avenging sword, in the sense that it sweeps through the consciousness and cuts down error. It has a thundering quality that echoes and reëchoes everywhere. Thus the words of Jesus have come down to us through the centuries, causing consternation, now as ever, to all those specters of false belief that appear to have reality until Truth sweeps them away.

But precisely because an affirmation has such infinite power, it must be used only in the utmost humility and love. We must believe that we are truly the sons and daughters of God. We must "be still, and know"—we must indeed clean out our minds, replacing the thought of evil with the thought of good. The 3d chapter of Exodus is illustrative of this attitude. Moses turned toward the light and discovered the burning bush. The voice of Jehovah called to him, and he said, "Here am I." This means plainly that we must stand ready to obey. Also, that we must put off our shoes, for we are on holy ground, we are now in the presence of God.

Jehovah then utters His great affirmation:

"I AM THAT I AM."

One of my own greatest moments of illumination was when I suddenly realized that this was what Jesus was saying all along. He was one with the Father. It was always the I AM that He put before His disciples. In the wonderful Gospel of John He repeats this affirmation seven times, and for those readers who may be interested to follow the course of the I AM in the Bible, it may be well to give here the references, as follows:

I am the bread of life (John 6:35, 41, 48, 51).

I am the light of the world (John 8:12, 9:5).

I am the door of the sheep (John 10:7).

I am the good shepherd (John 10:11, 14).

I am the resurrection, and the life; (John 11:25).

I am the way, and the truth, and the life. (John 14:6).

I am the true vine (John 15:1, 5).

If the reader will turn to the 8th chapter of John, 24th and 28th verses, he will read, first, "Except ye believe that I am *he*, ye shall die in your sins," and then, "Then shall ye know that I am *he*."

In both cases the word *he* was not in the original manuscript, the first translators putting it in of their own volition, because they did not, seemingly, understand that Jesus was announcing the I AM and therefore that it needed no object. In the same sense He exclaimed, "Before Abraham was born, I am."

The fundamental understanding about this affirmation is that it is the present tense of the verb to be, the *source of all our being*. It is the announcement that God, I AM, is the all, that He is all substance, principle, love, life, Truth, these being His attributes. And as Jesus perfected the Father, I AM, He was "the beloved Son," and in so far as we reflect that perfection, we are sons and daughters of God.

We are, apparently, living in two worlds: one spiritual, the other material. But this is only apparent, for the material world is only an appearance, a phase of consciousness. We easily demonstrate its unreality in that it is constantly changing for us, assuming new forms, many of them seeming to frighten us. As we go along, seeking constantly a higher understanding of God, we come to see this much more plainly. Nevertheless we are, seemingly, at times "overcome" by materiality; the clouds gather about us. One reason for this is that during these intervals we are

reluctant to give up our sense of time. Even with a deep sense of God's perfection, of the infinitude of substance, the only source of supply, we still think that we must "wait on the Lord," not realizing that the real meaning of this command is to hope, to look for the Lord, just as Moses turned toward the light. In other words, we are reluctant to let go of the time sense, and so we say, when we feel that things (here) are going against us, that we haven't disposed of all those secret errors yet, that doubtless they will continue to crop up in a succession, and that we must thus "wait" and continue to dispose of them.

And this, let me say, is one of the most subtle forms of error itself, because the material facts seem to confirm the lingering on of these hidden errors, which suddenly seem to spring up to thwart us. Just as we think that we have come to a higher understanding, bing! the unexpected happens. We have made a mistake in our accounts, a new and startling obligation presents itself, somebody we relied on seems to go back on us, or the like. We therefore come to accept this lingering on of error, just as if it would always be a part of the thing that we are fighting, not realizing that this acceptance is in itself a bigger error than the others, because it shelters them all.

And as if to put us to further confusion, there are so many to argue with us! "The facts," they continue to assert, "all are against you. You certainly cannot be perfect; therefore, you must expect to continue to reap where you have sowed."

The great fact is, of course, that we are perfect. To dwell on anything else is to play right into the hands of His Satanic Majesty, that specter of unbelief. We must be positive, never negative. We must hold the thought of the I AM, and relegate this world to its own unreality. It is a manifestation of God's love, in so far as we reach the understanding of what God's love is.

The affirmation, rightly understood and used,

is our great weapon against all so-called evil. Its utter simplicity, its astonishing immediacy, its infinite power (always with the proviso that we use it rightly), cannot be overestimated.

Let me now frankly and practically descend to this three-dimensional earth, and state that I suddenly found myself in an acute financial jam, this expression being a common man-made term to define a particular kind of erroneous belief.

In these disturbing moments, so common to humanity, the rule of Truth is to do nothing: "Be still, and know that I am God." You see, here is the I AM again, our great stronghold.

And at this stage a comforting thought is to consider the figure of the traffic cop. He stands in the center of a surging stream of congested human life. He alone is calm. Within our heart of hearts we must likewise preserve our center. Then quite calmly let us construct our affirmation.

It is beyond my present space to relate how my first affirmation did not completely cover my need, the reason being, as I came later to see, that I was not bold enough. I carried still a limited sense of God's love, of His substance, which supplies every need. I was not unlike a boy who would go to his father and say, "Father, I need money to tide me over for what I think is a good purpose, but I don't want you to give me any more than I absolutely need," and all this with his father's words echoing in his ears: "All that is mine is thine." Those students of Truth who have advanced beyond the elementals will, I am sure, know that, when I speak of money, money as such is nothing; it is a manifestation of supply on the material plane, and real supply can never be anything but spiritual. In respect of this whole matter of supply, I think that the definition of God as substance, given by the great Spinoza, is by far the best, and is the source from which this interpretation of Truth has been drawn. He said:

"God, or substance consisting of infinite at-

tributes, each one of which expresses eternal and infinite essence, necessarily exists." (Ethic.)

Here we come back to the I AM.

Now, the attributes of God the Father are as many as, yes, more than, we can think, but merely because we seem to be limited in our thought is no reason why in our thought we should think of God as limited. God is everything, and we thus impose a limitation upon ourselves when we declare that we ourselves are limited.

Furthermore, we are sons of God. We must be bold. We have a right to be bold, the only rule being that we love God, and that we sink ourselves, certainly our human personalities, in our love of God.

When I had reached this point, I made the following affirmation. You will notice that it consists of twenty-one words, in three groups of seven words each:

Good replaces all error within me with unlimited material supplies, which are now manifested by the constant reflection of infinite substance.

In the second line, the two words "material supplies" would be an error if it were not for the word "manifested," which reveals them as an appearance. We have constantly to realize the truth that inflowing money, as such, is nothing in itself, but is what may be termed the outward, phenomenal maintenance demonstrated for us from the great Source. The last line takes us back to this Source, to the Father's house, where all our real needs are met: "All things whatsoever the Father hath are mine."

This affirmation has to be made with the utmost humility. I made it at first in "fear and trembling," thinking that possibly I was "too human." Then I grew bolder. Then I wrote it on a card, readjusting the words until I got them right. And the "material supplies," which came with

practical immediacy, or within a day, were inevitably a cause for rejoicing and gratitude.

Yet that it had not always come in this dramatic manner, following other affirmations that I had made, led me to further meditation on this whole subject. I found myself opening the Bible three days later at the 6th chapter of John, halting at the 27th verse: "Work not for the food which perisheth, but for the food which abideth unto eternal life, which the Son of man shall give unto you."

It would have been a presumption indeed on my part to assume that, because of this demonstration of prosperity, I had attained complete mastery of the principle of righteousness held by those who, indwelling in the kingdom, have all things added unto them (Matthew 6:33).

On the contrary, a deeper study of the text in verses 25-69 of this chapter (John 6—and I urge my reader to "go, and do thou likewise") led me to the conclusion that I was indeed treading on holy ground. I saw that the relief which had been demonstrated for me in "money" was truly a gift of God, to be used in God's service only. I saw further that we are nothing in our human selves, that we may not give reality to this perishable money, that we must go back constantly to the Source, and that all our needs will be supplied only as we constantly renew the eternal Spirit of Christ within us. We eat of His flesh and drink of His blood in that, being in the world, we serve the Father through this temporal medium; we demonstrate only as we come under the will of God in increasing humility and gratitude. The constant prosperity of God does not lie in the future; it is here, now. But it is ours only as we become identified, through right service, with the infinite Source.

Now abideth faith, hope, love, these three: and the greatest of these is love.—*I Cor. 13:13.*

INTO THE LIGHT

By C. O. U.

Part III

BY THIS time I made no move of any importance without first looking for divine guidance. It was necessary that we move to some other house. We were paying too much rent. I loved the neighborhood where we were. It was near Peggy's school and near the beach, but there seemed no chance of our finding another house in the vicinity at a lower rent. For several days I asked to be led to a suitable home, and of course I received my answer. My very dearest friend lived just two doors away. She had a lovely home, larger and better than the one in which we were living. One morning she ran in, all excited. Her husband was in the North. She had been planning to visit there, but he had written her to plan to come north for good and to rent or sell the house. I was disappointed to know that she would leave me, but I knew instantly that we would have her house. No one, except one who has seen the great law work, can know the thrill and joy of an answered prayer. That night I asked my husband if he would like to live in the Lewis house. He laughed at me and said, "Sure, and I'd like to live in John D's house, too." I asked him what was the highest rent that we could pay, and he replied that we could not pay more than seventy-five dollars. I was not discouraged even then, although I knew that Mrs. Lewis expected to get considerably more. I just knew that the vacancy was meant for us. I did not question how it would be managed. The next morning I told Mrs. Lewis that, as she knew, we were eager to reduce our rent; and that we would be glad to pay seventy-five dollars a month for her house. She was very

sweet, but rather surprised at such an offer. She consulted real estate agents and tried to rent or sell her home. She was pressed for time, and no one seemed interested. She finally said that she would let us have the house at our figure. We are now living very comfortably in the home that God chose for us.

After we had moved and were settled I looked to God again for a sign. For a long time I had wished to visit my old home for six weeks during the summer. It would be a very expensive trip to make with two children, and every time I referred to it my husband asked me what I would use for money. To tell the truth, I didn't know where the money was coming from. I did not press the trip idea, but I was getting curious to know whether or not I was going. The end of July was drawing near, and if we were to go, I would have to think about it. I had not even mentioned it for weeks, but one morning while I was busy in the kitchen I asked God to please let me know if it were His will that I go. Not five minutes later my husband called to me. When I went to him on the porch, where he and my father had been talking, he asked, "When are you planning to go north?" I nearly fell over with surprise, but I tried not to show it. I answered indifferently that I didn't know. He then said that I had better plan to go at such and such a time, for certain very good reasons. Oh, how I laughed up my sleeve. How little he knew that God was speaking to me through him! My whole trip was planned perfectly, without effort on my part, and money was provided to finance it.

When I visited my mother, she was breaking up her home, and I was very glad that I could be there to help her. She decided to store her nicest furniture and to sell the rest of it. In one room I arranged everything that we wished to sell, and we called it the sales room. We very readily sold the choice pieces; however, the room still held

many things that really were not worth much but would be useful to some one. Our time was growing short, and the sales room began to be a white elephant. My mother was worried, and I was discouraged. I sent a few little prayers to God, asking Him to guide the right person to us. The next morning my mother said that she, in desperation, was going to call a secondhand dealer, a woman whom we had known for years. This dealer never bought furniture and paid very little for old clothes. I will admit that I ridiculed the thought of Mother's calling her. To make a long story short, however, the woman had just gone into the secondhand furniture business. She hurried right over to our house, bought everything in the "sales room," and paid Mother more than she had expected to get for it.

While I was at home my youngest sister gave birth to her first baby. My mother did not feel equal to being with her. Childbirth had long been a family gloom. My grandmother, my mother, I, and my next elder sister had been very seriously ill during confinement.

It was no wonder that Mother wished to be spared seeing her baby go through this ordeal. Mother had studied Truth sufficiently to gain an understanding of the power of the mind, and she feared that her presence might harm Sara. So I was chosen to be with her. Sara had suffered a great deal during pregnancy, and I had tried to interest her in Truth, but she seemed indifferent, so I gave up. I knew that any help that I might give her during labor would have to be given without her knowledge. As I recalled the proofs of God's omnipresence that I had received, I felt quite confident. But how futile my silent appeals seemed in the face of such agony. The experience was new to me. She was in a hospital, with a wonderful nurse and a devoted husband at her side. I sat across the room, and tried to realize Truth for her. She was so brave and patient that

it was hard for me to still my sympathies and hold my thoughts above such apparent suffering. Every time she had a chill, I had one too. I was ashamed to be affected so and wondered whether I could help while in such a state of mind. I wanted to let God into my consciousness, to let Him help her, but it seemed as if my nerves were tied in knots and there was no depth to my prayers. However, I could and did pray; that is, I repeated affirmations and denials, parrotlike. But even though I thought I was shut away from God, He heard me and did not fail me. Sara's baby was delivered normally and in a reasonably short time—a miracle, in our family.

We went to her in the delivery room as soon as the baby was born, and never before had I beheld such a radiant face as my sister wore. She took my hand and said: "Oh, Mary, it wasn't bad at all! I saw you with your eyes closed; I knew what you were doing. I've broken the family record; I smashed the hoodoo!" She has since told me that during her labor she could feel a wonderful peace envelop her after each pain and give her strength to meet the next one. When I returned to Mother that night and told her that Sara had a beautiful baby girl and had had a normal delivery with no complications, she could hardly believe me. We both know now that it was God who worked with Sara.

After returning to my home, I found a dear friend of mine in financial straits. She had read some Truth literature, but she was so discouraged at the time that it did not help her much. I tried to encourage her, and each day in the silence I tried to realize that God was her supply. I told her not to look to any person for money but to look to God alone, thereby opening all channels through which help might come. Three times God supplied her needs in the nick of time—the last time through a most unexpected channel and with an amount that was far beyond her immedi-

ate need. She is now in better circumstances, with much brighter hopes.

Peggy celebrated her ninth birthday a while ago. She needed a new bathing suit, but I did not see the means with which to buy one. I arranged a little party for her, and gave her some inexpensive gifts, but I decided that the bathing suit would be God's gift. I thought that her daddy might surprise her with one, but I did not see him as God's only channel. A day or so before the birthday her father came home with a letter for me. It was from Peggy's grandmother, and contained two checks, one for Peggy's birthday and a belated one for Polly's birthday. Peggy's check more than paid for her bathing suit. The unusual part of this incident was that Grandmother was very busy preparing for a trip to California and was often late with her birthday gifts. That she had thought of the children's birthdays at that time was remarkable. I had not thought of her as a possible giver of the new bathing suit.

I wanted to send Polly to a Montessori school near by, but my husband thought that she was a bit too young and that we could not afford it. I told him that, if he would pay her expenses during October, I would promise not to ask him again for the wherewithal to keep her there longer. I had no idea where I should get any extra money before Christmas, but I trusted God as my supply and did not worry. If it were His will that she continue at the school, He would take care of the matter. Toward the end of October, as I have mentioned, her grandmother had sent her a belated birthday check, which I recognized as God's gift for her schooling. I knew that the unexpected appearance of one third of a month's tuition was evidence that the rest would be forthcoming. As November drew near I began to wonder just how God would supply the rest of the money. Having one third of the needed cash on hand I decided to

let her start the month; I knew that God surely would appear. He did.

My husband told me one evening that he was going away on a week-end pleasure trip. Had I not known Truth, I would have complained bitterly at such seeming selfishness, but I held my peace. I tried to see some good that might result from his trip. The night before he left, the idea came to me! I could hardly keep from shouting. Trembling within but putting on a nonchalant air, I asked him if he did not think it only fair and reasonable that he give me some money for my pleasure over the week-end. He looked up with a twinkle in his eye and said, "You mean for Polly's school." We both laughed, but he gave me the required amount. It was my pleasure, after all. As I write this I do not know where the December expense money will come from, but how can I worry when God is so close and has never failed to answer my prayers?

This fall our dog became very ill with distemper. I had been told that ninety per cent of the dogs that suffer from this disease fail to recover. I tried very hard to see only a healthy, happy little dog, but the disease dragged on, and he became blind in one eye. He was a constant source of anxiety, I could not allow him to be in the house or let the children go near him. At times I was quite inspired in my prayers for him, and then he would show slight improvement. I finally wrote to Silent Unity for help. I cannot say that he recovered at once, but somehow after writing I had more faith. A friend of mine, who was very fond of the dog, was so shocked at his appearance one day that she begged me to have him chloroformed, but I would not give up hope. When she came to see me about three days later she was surprised at his improvement. Three months passed before he was fully recovered. The white film on his eye disappeared, and he can see perfectly. I am sure that Truth healed him.

I used Truth to help me with my Christmas shopping. Never before have I had such a delightful time buying gifts. To select suitable gifts for some members of the family had always been a problem and a task, but this time I seemed to find just the thing for each one.

I have made many small demonstrations such as overcoming colds and headaches for myself and my children. My life has been changed from an aimless drifting to a joyous adventure with a definite and attainable goal—to know our Father perfectly. I see events dovetail with one another, I recognize divine order in all my affairs, and I am reminded of a great jig-saw puzzle. I am, with God's help, slowly putting the puzzle together. The picture is already there, but it cannot be truly admired until all the pieces are in place. Each morning I awake as happy as a small boy on circus day, and I wonder which piece of my picture will slip into place that day.

I never cease to marvel at the love, bounty, and protection with which God surrounded me during the years when I lived in ignorance of and indifference to His true nature. If God so cared for me then, under such a handicap, how much more wonderful I can make my life now that I consciously coöperate with Him, the one Presence and the one Power.

(*The End*)

LEAVE IT TO GOD

Is your life an uphill fight?
Leave it to God.
Do you struggle for the right?
Leave it to God.
Though the way be drear and long
Sorrow will give place to song,
Good must triumph over wrong,
Leave it to God.

—*Grenville Kleiser.*

TO HIM THAT HATH

By ALBERTA FLANDERS

ALL AFTERNOON the famous Tournament of Roses, an annual *fête* of Pasadena, had been in full swing.

In the evening Joan and I dined with friends at a gay little restaurant. Joan, her eyes bright with holiday spirit, made conjectures concerning the diners-out seated at tables near ours. Some of these were interesting-looking people who, like us, had come from a distance to view the celebrated pageant and to enjoy a holiday.

"That man," Joan indicated by a nod a man seated at the table nearest us, "gets what he wants just because he never seems to need anything."

Our host lifted his eyebrows at this cryptic remark. "Why, Joan," he laughed, "how does he get that way?"

"There's a metaphysical principle involved," Joan replied.

"Indeed?"

"Yes," Joan answered the rising inflection in his voice; "that man is one of those of whom people say, 'To him that hath shall be given'——

"Folks like that," she went on, "used to make me feel envious. But that was before I understood the reason why things are given to them—things that some of the rest of us may ardently desire, but seem unable to acquire."

Our party was made up of persons more or less interested in metaphysics, so, while Alphonse changed the plates, we leaned forward in our chairs, keen to hear what Joan might have to say on this subject.

"Go on, Joan," some one encouraged. "Tell us about it. We should like to understand the reason why some persons seem to get what they want with little, if any, effort."

"The explanation is simple," Joan replied. "Haven't we all noticed how often it happens that we do things for others not so much because they seem to need things done for them as because the doing gives us pleasure?"

"I never thought about it before, but I believe you're right," the man on Joan's left answered out of a pause. "We do just that. Take the man in business who has been successful but who begins to slip, appears to be on the down grade. When he seemed successful he could borrow thousands if he wished to do so. Friends, business associates, were glad to lend him money. But when he starts to slip, when he seems actually to need money, what happens?" Seeking reply to his question, the speaker's eyes swept the little circle of interested faces turned to his.

A real estate dealer from Los Angeles answered his challenging glance.

"Generally acquaintances, friends—relatives too, perhaps—seem instinctively to fall away from a man in such a situation. And the time may come when he'll find it difficult to borrow even five dollars, just because he seems to need it."

"Yet, ideally speaking, it would seem that, in face of need, it should be the other way about—it would seem that friends and relatives should hasten to give," mused our host. "I wonder why it doesn't usually work out that way?" He looked at Joan.

"The answer to that lies in a word that our friend from Los Angeles used," Joan replied. " 'Instinctively' he said. It is instinct that causes most persons, uninstructed in Truth principles, to react negatively to such a situation. The reaction is dictated by instinct in a majority of cases because of the very nature of subconscious activities. The subconscious mind neither argues nor reasons. In such a case as that under discussion, it merely works out the powerful inherent race instinct of self-protection. Left undisturbed by

conscious will, the subconscious mind moves the individual to protect himself by means of withdrawal. Without any clear understanding of the reason for his own act, the average individual pulls away from one who seems to threaten inconvenience or embarrassing demands on his time, patience, or pocketbook. Subconsciously he is afraid of a disagreeable entanglement. 'From him that hath not, even that which he hath shall be taken away.' "

"It seems heartless," deplored the woman across the table from Joan.

Joan nodded. "I agree with you that it does seem so, but it isn't really heartless. It's merely the functioning of a metaphysical law."

"What law?" our host inquired.

"The law of attraction manifesting as cause and effect," Joan answered. "Like attracts like. That's why the Scriptural phrase, 'Unto every one that hath shall be given,' is the best of practical psychology."

"That particular passage of Scripture has been one of the obstacles in the way of my spiritual unfoldment," our host admitted. "It seems unfair for the person who has much to have more added, and, conversely, for him who possesses little to have, as happens many times, that little taken from him—when apparently he's as deserving as the other."

"That used to bother me too," Joan smiled, "until I worked out the answer by means of Truth principles."

We all kept quiet, waiting for Joan to go on, which she did presently.

"It's metaphysical law that the more a man has of anything the more of that thing he attracts," she said. "It's a matter of his thought processes. If he has happiness and thinks happiness he attracts more happiness. If he has wealth and thinks in terms of prosperity he attracts more wealth. On the other hand if a man

is unhappy and thinks unhappy thoughts he attracts more unhappiness. If he is poor and thinks in terms of poverty he attracts to himself a greater degree of poverty—unless something is done about it."

"What do you mean—'something done about it'?" the man from Los Angeles asked.

"It isn't necessary for persons who seem needy to remain needy," Joan answered.

"I'm relieved to hear you say that," remarked a quiet little woman, a writer from an eastern city, who hadn't spoken before. "I was beginning to feel depressed from thinking of how many needy ones there are in the world, people who seem starving for—oh, so many things! For food, of course. And money. But also for health, and spiritual things like love and happiness."

"There's hope for such persons," Joan continued. "Reëducation is the answer to every problem. No one who is willing to approach the study of Truth principles with an open mind, no one who is willing to acquire a new viewpoint and to make practical use of his knowledge, will long remain among the persons of the world who seem needy."

She nodded again toward the table nearest us, calling attention to Alphonse, who was bending over the man who she had said got everything because he seemed to need nothing. In Alphonse's manner there was a perfect blending of deference and solicitude that spoke volumes concerning the guest that he served.

"Alphonse's manner is one that I used to resent in waiters, as secretly I used to resent the fact that those who inspired it seemed more prosperous than I," said Joan.

"And now?" It was the writer-lady who put the question.

"Now when I note the prosperity of others, I feel only an inner urge to use my metaphysical knowledge in an ever increasing degree," Joan

replied, "for I know that all about me is spiritual substance waiting to take shape and manifest for me in whatsoever form I require. I know that the externalized form of this substance depends on the character of my thought and spoken word."

Just then Alphonse placed the last course of our dinner before us, other friends came up, and the metaphysical conversation was dropped, but to each member of our little party fresh significance had been added to the familiar quotation "Unto every one that hath shall be given."

Children have cause for thanksgiving in that corporal punishment diminishes, and that it has almost disappeared from schools.

Birds can be thankful that women and girls wear few feathers on hats compared with the fashion of twenty years ago.

Wild animals can be thankful that there is a Jack London club of hundreds of thousands of members making publicity about cruelty in training animals to do tricks for exhibitions.

The Jack London club can be thankful that several leading circuses have eliminated trained wild animal acts.

People who want to be safe and live long can be thankful that certain great mail order firms have stopped selling pistols and revolvers by mail.

Peace people can be thankful that peace is popular today and that more people call themselves pacifists than ever before.

Humane societies can be thankful that cruelty to children and to animals is condemned by the general public, that the laws forbid cruelty, that the enforcement of humane laws improves steadily, that schools teach humane education, and that the work of humane organizations is recognized as a benefit to the communities that support them.—*Selected.*

THE NEW PATRIOTISM IS PEACE

Editor's Note—This article originally appeared in the December, 1929, issue of Pictorial Review. It appears here as it was condensed in The Reader's Digest for January.

MANY a person who celebrates this month the birthday of the Prince of Peace will do so with a sigh or a cynical shrug of the shoulders—for are not the national hatreds and economic rivalries which breed war on the increase?

But as for me, I shall be neither sad nor cynical. I believe that the civilized world is today closer to permanent peace than ever in history. The strange paradox is that one can be close to war and close to peace at the same time.

Suppose I have an old feud. Let us say that a neighbor and I own adjoining farms, and that the dividing fence has been destroyed years before. Each of us claims a certain strip and each sincerely believes he is right.

I put up a fence on the basis of my claims. My neighbor tears it down. I, in defense, erect it again. One day his dog wanders into my territory and kills one of my chickens. Maddened with rage (entirely righteous), I seize a shotgun and kill the dog. And when a cow of mine appears in his pasture he shoots it. Now we are both angry enough to do one another any injury. But, in spite of our passions each of us has, somewhere, a spark of common sense. I think, "He is a horrible man, but this state of affairs cannot go on. Neither of us will have anything left if it does. We must call a halt, and settle our differences by striking some sort of a bargain. *The quarrel has become too costly!*"

We are, you see, close to war, and at the same time close to peace.

The world today is somewhat like that. The kinds of conflict which, in the past, have caused

wars have not diminished. But the world is coming to the sobering realization that *no nation is rich enough to afford modern warfare.*

It is the recognition of this fact which brings us close to peace in the very moment when we are close to war. A new kind of pacifism has been born. When war was a means of extending national power and defending national ideals, pacifism was looked upon as something shameful. Today's sober pacifism is based upon a recognition of the fact that war *no longer defends.*

When nations were smaller units, self-sustaining; when weapons were simple, and wars were fought by professional armies—in those days it was possible to win a war. It was possible to extort reparations from the conquered, either by annexing land or by annexing the products of men's labor.

Once armies could fight in some distant field and the normal work of the world went on elsewhere. Read Thackeray's "Vanity Fair" for a description of London as it was while England, with all Europe, was fighting Napoleon. London was gay; life went on entirely as usual. Now recollect what life was like in London during the Great War. A civilian population hungering, and fleeing into cellars from bomb raids. Think what life was like in Germany, where, although the frontiers were never invaded, the close of the War found an entire population starving to death.

No major war will again be fought exclusively with armies. The Great War taught us that the battle front extends into the home, and every man, woman, and child is a combatant. That realistic people, the French, frankly recognize this, and in their present defense plans they plan for the potential mobilization of every citizen, of either sex, of any age.

You and I know little about the weapons which might be used in another war. We only know this: that in the last war a gas was invented in

the United States, after our entrance into the War, which, dropped from airplanes, would have wiped out human life completely in entire cities. That gas was offered to the Allies, but France, with Germany at her gates, refused it. Even in the moment of the highest national passion and fear, France realized that this was a weapon which might all too easily destroy those who used it—a weapon more dangerous than Germany. And the gas, sealed in great drums, was secretly taken far out to sea and sunk in the depths of the ocean.

War has become a greater menace than any enemy can possibly be, and the first call upon our patriotism is to defend ourselves against war itself.

If I had children I would tell them just one thing about the last war, and I would tell it to them over and over again: *No nation won it. Every one lost it. And from now on all great wars will always be lost by all the combatants.*

No war was ever more completely won from a military standpoint than the war against Germany. Since the War every possible means has been taken to collect the winnings. Military means—the Ruhr occupation; economic pressure; threats. In the end we have had to face reality. All that we can ever hope to do is liquidate the War. No victor can profit by it. So far the United States has lent Germany every cent which she has paid to the Allies.

In other words, all the nations that participated in the War, regardless of which side they fought on, if they work together in good faith, if they coöperate financially and economically, can, perhaps, in three generations, pay for this most wasteful and futile of human blunders. This is exactly what the last reparations conference in Paris meant.

Why? Because the economic and financial organization of the world is so intricate that it no longer permits of radical tampering. Because no

nation is self-sufficient. Because if Germany pays in goods, beyond a certain amount, she throws millions of men in other countries out of work.

Even the United States is no longer a self-contained nation. You and I, perhaps, think of the United States as a space between the Atlantic and Pacific, Canada and Mexico. But for purposes of defense these are not our frontiers. We are a great industrial, capitalist nation, and capitalism knows nothing of geographical boundaries. If a factory needs manganese it reaches out and includes Russian manganese mines in its boundaries, and immediately the political and economic situation in Russia affects the United States. If Germany wants cheap automobiles, the flow of goods follows the demand and leaps the sea as lightly as Lindbergh did. Not a single European nation could go to war today without American interests being in some measure affected. We, of the United States, are closer to war now than we were in 1914. For that very reason, I believe, we are closer to peace.

It is not really strange that the countries which have done most for the cause of permanent peace are those with the bitterest quarrel. It is not really strange that the countries to sign the most revolutionary treaty of peace—the Rhineland pact in the Treaty of Locarno—should be those that suffered most in the last war, Germany and France.

We must face the fact that to avert war we shall have to throw overboard a whole system of old ideas. It is a striking fact that the League of Nations, with all its secretariats, bureaus, and commissions, could run for 600 years on the military budgets of its members for a single year! All tradition is still on the side of war.

But on the side of peace are science, human knowledge, intelligence, and the new patriotism. —*Dorothy Thompson (Mrs. Sinclair Lewis).*

+ THE HOME +

DAWN

By MARGARET LIVINGSTON

Part I

A STUMBLING, a groping in the dark, a steadying influence, then a long walk by faith, finally the consciousness of a guiding Presence and the dawn of a day that has never set—such has been my experience, an experience so poignant, so fraught with pain, yet resulting in such a triumph of Truth, that I am constrained to share it with others.

"With God all things are possible." This I had always vaguely believed without feeling that it had any particular bearing on my life. This I now *know* because of the great things that He has done for me. Three years ago I was a sick, unhappy, fretful woman, seeking blindly to deaden my misery by a futile search for diversion. My husband was a harassed, desperate business failure, twice at the point of suicide. Our only child had a haunted expression, too old for his years, pitiful to see, and was hourly apprehensive of some impending disaster. Today I am a well, happy, and I hope useful woman. John, my husband, has dropped years off his shoulders and has taken a new lease of life, and our precious child is leading a normal, care-free, natural existence. This God has done for me—but I am getting ahead of my story.

The trouble began on the day of our marriage and was caused by a mixture of a lack of mutual confidence and a lack of frankness, with a resulting misapprehension on my part as to the state of

our finances, and the old, old desire to "keep up with Lizzie." We belonged to a set of young people with much larger incomes than ours. When John saw a friend give his wife handsome presents, he wanted to do likewise for me; when I went to an elaborate luncheon, I wanted to give one still more elaborate. So it went, and, all unknown to me, John began to borrow money to fill in the gaps. At the time of the birth of our child, more money had to be borrowed. When the child became ill and had to be taken to a cooler climate, there was another secret trip to the bank. Then there was an automobile, as well as trips, servants, and so forth. Still without telling me of the situation, John put up his stock in the business with which he was connected as collateral at the bank in order to secure cash to meet our growing needs. So we got deeper and deeper into difficulties. At this time, although I did not dream of the extent of our indebtedness, I vaguely felt that something was wrong with our finances. However, all my efforts to find out the real state of affairs were thwarted. John had the strange old-fashioned idea that women—especially his wife—should not concern themselves with business. I began to worry and fret and fume. I urged, yes, nagged him to better himself in business, not knowing that, involved as he was in debt, it was impossible for him to branch out in any new venture. I accused him of lack of ambition; he reproached me for my irritability. Misunderstandings grew between us; I became very nervous and John, who was beginning to age, wore a harassed expression that did not help in business. Bills that I had believed to have been paid long before had a way of cropping up; then, recriminations on my part—angry reprisals from him. Our marriage was near the breaking point, and, in spite of the fact that underneath it all we really and sincerely loved each other, we almost came to the parting of the ways.

Then, worn out by worry and discord, I fell ill. A serious operation failed to cure me. Doctors did all that was in their power, but I did not get well. A change of scene was prescribed and, in desperation, John made one final, colossal effort and gathered enough money to send me to Europe. I was temporarily better, but there was no vital inner change in me, and, coming back to the old life of fear and suspicion, I rapidly sank back to my former condition. I jerked and jumped; I couldn't eat, and I couldn't sleep. In short, I was utterly miserable and wanted to die. John was desperate with anxiety for me and with his secret load of debt. Twice I prevented him forcibly from taking his own life. It was only that invisible Presence, of which we were then unconscious, that brought us through those dark days.

One day, when I was lying on the sofa, filled with self-pity and nervous almost to the point of madness, an old friend came to see me. She was very orthodox in her beliefs, but radiant with the sweetness and optimism of real Christianity. Seeing my condition she was moved to offer a piece of what she considered rather extreme advice.

"Mary," she said, "why don't you go down to the Unity library and read some of their books? I shouldn't advise you to take any treatments from them, but you will find their literature soothing and helpful."

Like a drowning man grasping at a straw, I decided to follow her advice, and one afternoon, without saying a word to any one, I slipped down to the Unity library. The moment I stepped into that quiet, restful interior I had a sense of relief and security, and when the calm, sweet-faced woman in charge spoke to me, I somehow knew quite definitely that I was going to place myself and my tangled affairs in her hands.

Would she treat me? Yes, certainly, that was why she was there, and she led me into the quietness of an inner room. There, soothed and re-

laxed under her tranquil ministration, I sat and listened, blessed, healing tears flowing down my cheeks. What this Christlike woman did for me in the following weeks, how she led me patiently, gently, toward Truth, is a story in itself.

I improved immediately and steadily, but at first I kept to myself my visits to the library. This silence was not because of any foolish pride, but because what I was receiving was so precious that I did not wish to submit it to the criticism or ridicule of my friends until I had laid every ghost of doubt in my own heart and was ready to meet their opposition.

Finally I believed that the time had come to speak. I looked at John, staring fixedly at the rug, his eyes so unhappy, his forehead lined with care, and I went over beside him and said:

"John, have you noticed anything different about me lately?"

He looked at me with a quick smile.

"Why! You're wonderfully better," he said. "I've noticed it for a long time, but didn't dare to mention it, for fear——"

"There is nothing to fear," I interrupted quietly, "and you don't need to rap on wood when you mention it. My cure is real and permanent, and I want you to know all about it."

I told him about the treatments that I had received, showed him the books that I'd been reading, and even read portions from them. To it all he listened attentively, drinking it in eagerly like a little child. Then he began to read for himself and derived great comfort from his reading. He was not yet in a position to obtain the maximum good from it, for he was still clinging with one hand to his old habits of secrecy and concealment. He was not yet strong enough to make a clean breast of the situation and, through some misconception of the Unity principles, he seemed to think that his difficulties would be miraculously solved by magic intervention. They were miracu-

lously solved, but not in the way that he had imagined. Cheered by his new hope, however, he went on, somehow, some way—taking what crumbs of comfort he could find. I think that he must have believed that God was going to change His immutable laws to come to his rescue. He did not yet know that God does not need to change His laws, that they are perfectly made for the blessing and comfort of all who put themselves into conformity with them.

(To be concluded)

A PRAYER

Let me be a little kinder,
Let me be a little blinder
To the faults of those about me;
Let me praise a little more.
Let me be, when I am weary,
Just a little bit more cheery—
Let me serve a little better
That which I am striving for.

Let me be a little braver
When temptation bids me waver;
Let me strive a little harder
To be all that I should be;
Let me be a little meeker
With the brother who is weaker;
Let me think more of my neighbor
And a little less of me.

—*Mrs. R. L. S.*

Translate the words of Christ into what country's language you will, He might have been the offspring of that country. There is nothing of nationality about Him. He was the child of every age and every nation. His was a life world-wide. —*F. W. Robertson.*

Who rises from prayer a better man, his prayer is answered.—*George Meredith.*

THE LEAVEN

By ZELIA M. WALTERS

A LITTLE lad of six at rough play fell and cut a gash in his knee. There was no wailing for help, no crying with pain. He surveyed the blood streaming down his leg, joined his hands, and said, "God is my help in every need." His mother came to wash the cut.

"I said my prayer, mother, it will get well now, won't it?"

"Certainly it will get well," she answered in matter-of-fact way.

Another child remarked, "I had a cold last night, but I said my prayer when I went to bed, and I'm all well now."

I could multiply these incidents many times. And these are not sanctimonious children of the odious type that we used to read about in old-fashioned, so-called religious books. They are healthy, active, normal children. Something has been put into their life that makes them a little different from children of two generations ago. That this added ingredient is enriching their lives, no one can question, no matter how he may feel concerning matters of religion. Instead of the child dominated by fears, we have the fearless child: which will make the better man, the better citizen, the better neighbor? The old-fashioned child was taught fear. "I'm afraid you'll take cold. I'm afraid you will fall. I'm afraid you'll catch scarlet fever. I'm afraid you'll drown, or fail, or that the neighbors may criticize you." How familiar some of these negative phrases sound to some men and women today, who were virtually brought up on fear. But in blessed contrast thousands upon thousands of children now are being brought up without fear. If danger or hurt threatens they invoke the power of the indwelling God. To be sure, some of them

repeat their little prayers parrotwise, without getting at the meaning of them. But at least they are repeating them, instead of the formulas of fear, and they are growing into the meaning of them. Uncounted thousands of children are growing up in the teaching that denies the power of sickness and accident, that leaves hate and vengeance out of the scheme of things, that looks forward to a life of plenty with no cloud of mean, blighting penury, that expects to find satisfying activity that will serve others and add to the world's happiness and beauty. Like a leaven dropped into the life of our planet, these teachings of universal Truth are working out in the lives of many of the oncoming generation.

Christ likened His teaching to leaven, such as a woman would place in three measures of meal, until all was leavened. Jesus no doubt had seen His mother do that, and He knew how the leaven touched every particle of the meal with its magic life. Suppose the woman of Christ's illustration had given out her leavened meal in small quantities to the neighbors, so that they could use it to leaven the meal in their houses; and that then the neighbors had likewise passed their leaven on to others. In a short time all the meal in the world could have been leavened from that original cup of yeast that the Hebrew woman put in her meal. And I think it is that that Jesus meant when He used the illustration. If the leaven is passed on, there are no bounds to its power. That is what you are meant to do with the rich leaven that comes into your own life. Pass it on. You will not be the poorer; what you keep will be multiplied beyond your needs, and your neighbor will be the richer.

This homely little parable of the leaven seems to carry a special message to the home maker. There are many things that she cannot do while the care of home and children are her responsibility. But one thing she can do: if the leaven of the richness of Truth has come into her own life,

she can pass it on. "How?" Perhaps a housewife says; "I can neither teach, nor preach, nor write." It may well be that you are not called to be speaker, writer, or teacher. But there is no home-keeping woman who cannot drop a bit of the leaven of Truth into some child's heart. It may be her own child, or a neighbor's child, a child of the Sunday school or of the playground. And a tiny bit of the leaven of Truth dropped into a receptive child heart may mean that you have done a very great service for your community. You may have done a greater thing than the preacher who sways thousands by his eloquence, or the author whose readers crowd for his latest book. Who knows what that child may become? Whatever his possibilities, they are enlarged by what he knows of Truth. He may become the statesman to lead his people into the divine paths of peace. He may be the discoverer of yet greater heights of Truth that will bring new emancipations to all the race. It was a little child that Christ set in the midst when He would teach His apostles the lesson without which all else that they had learned would be as naught. Do not despise the child. He is the hope of the race. And do not fret at your lack of opportunity—when there is a child whose mind you may help to open to Truth.

THE SEARCH

No one could tell me what my soul might be;
I searched for God, and God eluded me;
I sought my brother out, and found all three,
My soul, my God, and all humanity.

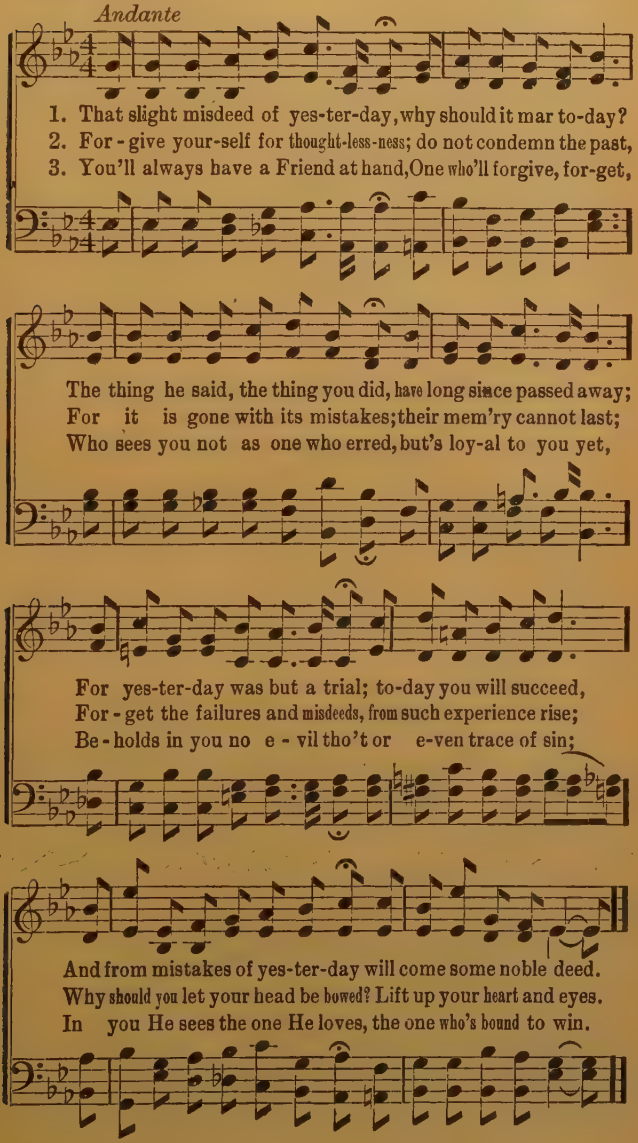
—*Firdusi, the Persian poet.*

The training of the child must consist not so much in molding this representative of the growing generation in accordance with old patterns, as in stimulating, inspiring, and freeing the child soul for the exercise of its own spiritual powers. —*Star of the West.*

FORGIVE! FORGET!

Poem from "Daily Word"

Music by FRANGKISER


Andante
1. That slight misdeed of yes-ter-day, why should it mar to-day?
2. For-give your-self for thought-less-ness; do not condemn the past,
3. You'll always have a Friend at hand, One who'll forgive, for-get,
The thing he said, the thing you did, have long since passed away;
For it is gone with its mistakes; their mem'ry cannot last;
Who sees you not as one who erred, but's loy-al to you yet,
For yes-ter-day was but a trial; to-day you will succeed,
For-get the failures and misdeeds, from such experience rise;
Be-holds in you no e-vil tho't or e-ven trace of sin;
And from mistakes of yes-ter-day will come some noble deed.
Why should you let your head be bowed? Lift up your heart and eyes.
In you He sees the one He loves, the one who's bound to win.

SUNDAY LESSONS

The Bible text used in these lessons is taken from the American Standard Edition of the Revised Bible, copyright 1901 by Thomas Nelson & Sons, and is used by permission.

Unity Sunday lessons are prepared with the definite object of bringing out and interpreting the symbology which plainly exists in the Bible for any one who will look for it. We recognize that approach to it unprepared may puzzle, possibly startle, a reader unfamiliar with it; but we believe that a study of it will amply repay any student of Truth, though he may at first think that we exaggerate its importance and its far-reaching inclusiveness. Begin with an open mind, as you begin all search for Truth, and the Truth itself will convince you.

LESSON 5, MAY 4, 1930.

Unity Subject—*True Greatness.*

International Subject—*Promotion in the Kingdom.*—Matt. 20:17-28.

In connection with this lesson, Matthew 19:30—20:1-16 is also recommended for study.

17. And as Jesus was going up to Jerusalem, he took the twelve disciples apart, and on the way he said unto them,

18. Behold, we go up to Jerusalem; and the Son of man shall be delivered unto the chief priests and scribes; and they shall condemn him to death,

19. And shall deliver him unto the Gentiles to mock, and to scourge, and to crucify: and the third day he shall be raised up.

20. Then came to him the mother of the sons of Zebedee with her sons, worshipping *him*, and asking a certain thing of him.

21. And he said unto her, What wouldest thou? She saith unto him, Command that these my two sons may sit, one on thy right hand, and one on thy left hand, in thy kingdom.

22. But Jesus answered and said, Ye know not what ye ask. Are ye able to drink the cup that I am about to drink? They say unto him, We are able.

23. He saith unto them, My cup indeed ye shall drink: but to sit on my right hand, and on *my* left

hand, is not mine to give; but *it is for them* for whom it hath been prepared of my Father.

24. And when the ten heard it, they were moved with indignation concerning the two brethren.

25. But Jesus called them unto him, and said, Ye know that the rulers of the Gentiles lord it over them, and their great ones exercise authority over them.

26. Not so shall it be among you: but whosoever would become great among you shall be your minister;

27. And whosoever would be first among you shall be your servant:

28. Even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.

GOLDEN TEXT—*The Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.*—Matt. 20:28.

SILENT PRAYER—*I am willing to do the work of God, and I believe in His omnipresent power.*

Jesus' going up to Jerusalem may be said to represent man in regeneration as reaching a place in his development wherein the old state of mind must be wholly erased and in its stead a new and higher consciousness established.

Before the new house is built the old one must be demolished. A new set of ideas builds a new body, and the new body replaces the old body of weakness, disease, and death. When this takes place, there is great commotion in mind. The religious thoughts are full of condemnation and the secular thoughts would crush out entirely the claimant of a life beyond their ken. Destroying the life in the physical body, they destroy their only avenue of expression. Thus error in its ignorance destroys itself.

Many states of mind have to be dealt with by one who arouses all the powers in the conscious and subconscious realms. The soul, represented by the mother of Zebedee's children, wants her offspring to have first place in the new kingdom. This ambition of the soul is evidenced when we

think that our abilities should be given due recognition in the spiritual kingdom, without considering their experience or training under the spiritual law. When asked if they are able to drink the cup of the spiritual-minded, and be baptized with his baptism, they lightly answer, "We are able."

But are they ready to give up pride, ambition for place or preferment, and become like common servants in the house? Workers in the vineyard of Jesus Christ find few who are willing to serve as He served. They think that their intellectual attainments fit them for any place in the spiritual kingdom, whereas they lack that first and most important evidence of complete dedication—the abnegation of self and a readiness to do whatever Spirit bids. Until they are able to believe wholeheartedly in the presence and power of the indwelling God, they lack the rudiments of true greatness. Faith itself is work, if it is to stand true and steadfast in the midst of negative conditions and influences. "This is the work of God, that ye believe on him whom he hath sent." To reëstablish in consciousness the unquestioning, unwavering faith of the little child after the habit of doubt has been allowed to grow in the mind and has become perhaps a source of pride, this is indeed work; sometimes a life work. Yet, without unwavering faith, no one can be truly great in the kingdom of spiritual reality.

Every priest in the Roman Catholic church must pass through the serving state before he can enter a higher; the neophyte in the secret religions of the Orient must serve in the most menial duties before he is considered a safe custodian of the higher forces of the soul and mind. These requirements are based on the fact that no one is fitted to command before he has first learned to obey.

As we proceed in our spiritual development, we find certain laws at work in mind and in body.

When we perceive a truth, and obediently conduct ourselves in all ways necessary to its being brought forth, we observe an increase in power. Instead of being one of a multitude, we become a leader, and the multitude follows, eager to be instructed and helped out of darkness.

QUESTIONS

1. How is a new and higher man established in individual consciousness?
2. What mistake does the ambition of the soul make?
3. What is the only way to be great in the kingdom of God?
4. Explain in what way faith is a part of man's daily work.
5. What relation does obedience bear to the attainment of power?

LESSON 6, MAY 11, 1930.

Unity Subject—*Mastery of the Animal Forces.*

International Subject—*Jesus Acclaimed as King.* —Matt. 21:1-11.

In connection with the lesson, you may study also Matthew 20:29-34, and Matthew 21:12-46.

1. And when they drew nigh unto Jerusalem, and came unto Bethphage, unto the mount of Olives, then Jesus sent two disciples,
2. Saying unto them, Go into the village that is over against you, and straightway ye shall find an ass tied, and a colt with her: loose *them*, and bring *them* unto me.
3. And if any one say aught unto you, ye shall say, The Lord hath need of them; and straightway he will send them.
4. Now this is come to pass, that it might be fulfilled which was spoken through the prophet, saying,
5. Tell ye the daughter of Zion,
   Behold, thy King cometh unto thee,
   Meek, and riding upon an ass,
   And upon a colt the foal of an ass.

6. And the disciples went, and did even as Jesus appointed them,

7. And brought the ass, and the colt, and put on them their garments; and he sat thereon.

8. And the most part of the multitude spread their garments in the way; and others cut branches from the trees, and spread them in the way.

9. And the multitudes that went before him, and that followed, cried, saying, Hosanna to the son of David: Blessed *is* he that cometh in the name of the Lord; Hosanna in the highest.

10. And when he was come into Jerusalem, all the city was stirred, saying, Who is this?

11. And the multitudes said, This is the prophet, Jesus, from Nazareth of Galilee.

GOLDEN TEXT—*Hosanna to the son of David: Blessed is he that cometh in the name of the Lord; Hosanna in the highest.*—Matt. 21:9.

SILENT PRAYER—*The resurrecting power of the Christ lifts me into newness of life.*

In Oriental countries in Bible times, kings and rulers rode the ass, and this animal was the accepted bearer of royalty. In the man-consciousness, the animal part is typified by the ass, and its being ridden into Jerusalem by Jesus may be said to portray the mastery by the I AM of the animal nature, and its manifestation body (colt). Jerusalem, the "city of peace," to the metaphysician represents the spiritual consciousness.

"The Lord hath need of them." The forces of the so-called lower nature in man are necessary to his full-orbed expression. A man or a woman with the animal nature asleep or suppressed is but partially alive. The vital fires are in this department of being, and it is in this purifying furnace that the material man is melted up and the pure gold extracted.

Those who live on the plane of mere animal generation do not ride the ass into Jerusalem—they are not masters of their animal natures, but,

like the beasts of the field, are mere slaves to animal desire.

In the regeneration these animal forces are turned inward; they become powers in a higher field of action. To fulfill this part of their mission, they must be wholly weaned from animal habits. So long as the animal rules, the man is slave. When the I AM man takes charge of the body, a new order of things is inaugurated. The vitality is no longer wasted in mere sense gratification. Through pure and high ideals, the whole consciousness is raised to a higher standard. Through interior thought concentration, the subtle essences of the organism are transmuted into vibratory energies and become important factors in building up that pure body which is to triumph over death.

Let not that one who is indulging the sense man in animal ways think for one moment that he is on the royal road into Jerusalem. "Blessed *is* he that cometh in the name of the Lord." The Lord is the higher ruling principle in man, and it is this which is to be in supremacy, and not the lower. There is much sophistry among a certain school of sense metaphysicians who love to live the life of the animal and call it God. The master Metaphysician said, "That which is born of the flesh is flesh; and that which is born of the Spirit is spirit." Another said, "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. For he that soweth unto his own flesh shall of the flesh reap corruption; but he that soweth unto the Spirit shall of the Spirit reap eternal life."

The characteristics of the ass are meekness, stubbornness, persistency, and endurance. To ride these is to make them obedient to one's will. The outer thoughts, or people, recognize that some unusual movement of mind is going on, and they fall into line. Their cry, "Hosanna," means "Save, we pray!" A change of base from

personal willfulness to meekness and obedience stirs the whole consciousness, or city, and there is questioning about the cause. Simply saying in the silence, "Not my will, but thine, be done," often stirs up a commotion, and then there is questioning as to the cause. The answer is, "This is the prophet [one who states the spiritual law], Jesus [I AM], from Nazareth [place of development] of Galilee [life activity]." Rendered in modern metaphysical terms, this would read, "This is the supreme I AM stating the law of the Spirit in development of life action."

DEFINITIONS OF TERMS USED

I AM—Spiritual identity; the real, or Christ, mind of each individual.

Animal nature—The undisciplined nature in man, or that phase of his nature which has been allowed to express through his physical being, according to the desires of sense.

Spiritual consciousness—The consciousness of Spirit. The Christ consciousness. That which enables us to know and understand and realize spiritual things. The realm of the absolute.

Regeneration—The transformation which takes place through bringing all the forces of mind and body to the support of the Christ ideal. The unification of Spirit, soul, and body in spiritual oneness. The "new birth."

Concentration—Bringing the forces, whether mental or physical, to a common purpose.

Transmuted—Changed in character, from one phase to another. The lifting up of mind and body from material aspect to spiritual character.

The silence—Silent communion with God. Prayer.

QUESTIONS

1. What does Jesus' riding the ass into Jerusalem typify? How is this event applied as our entry into "the city of peace"?

2. What is meant by "he that cometh in the name of the Lord"?

3. What happens in the outer, when man changes his base of action from personal willfulness to meekness and obedience?

LESSON 7, MAY 18, 1930.

Unity Subject—*Uplifting the Body.*

International Subject—*Jesus Teaching in the Temple* (Temperance Lesson).—Matt. 22:15-22, 34-40.

In connection with this lesson, you may study all the 22d and 23d chapters of Matthew.

15. Then went the Pharisees, and took counsel how they might ensnare him in *his talk.*

16. And they send to him their disciples, with the Herodians, saying, Teacher, we know that thou art true, and teachest the way of God in truth, and carest not for any one: for thou regardest not the person of men.

17. Tell us therefore, What thinkest thou? Is it lawful to give tribute unto Cæsar, or not?

18. But Jesus perceived their wickedness, and said, Why make ye trial of me, ye hypocrites?

19. Show me the tribute money. And they brought unto him a denarius.

20. And he saith unto them, Whose is this image and superscription?

21. They say unto him, Cæsar's. Then saith he unto them, Render therefore unto Cæsar the things that are Cæsar's; and unto God the things that are God's.

22. And when they heard it, they marvelled, and left him, and went away.

34. But the Pharisees, when they heard that he had put the Sadducees to silence, gathered themselves together.

35. And one of them, a lawyer, asked him a question, trying him:

36. Teacher, which is the great commandment in the law?

37. And he said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.

38. This is the great and first commandment.

39. And a second like *unto it* is this, Thou shalt love thy neighbor as thyself.

40. On these two commandments the whole law hangeth, and the prophets.

GOLDEN TEXT—*Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the great and first commandment. And a second like unto it is this, Thou shalt love thy neighbor as thyself.*—Matt. 22:37-39.

SILENT PRAYER—*I purpose in my heart to gain a clear understanding of Truth and to express Truth in my life.*

To the metaphysician, the subject of temperance resolves itself into an attitude of mind. As the mental attitude underlies and colors every act of man, so does the temperate mind give the pitch or key to the individual life. The man of temperate mind builds for himself the temperate life, evenly balanced, sound, steady, dependable.

The life of man flows out through countless avenues of expression. The heart, out of which come the issues of life, is the vast region of the subconscious mind. The soul is the emotional nature of man, packed with the rich fruitage of untold seasons of experience. The mind, commonly speaking, is the intellectual consciousness of the outer, everyday life. The strength of man lies in his successful coördination of all these phases of his being, in his understanding the secret of drawing at will upon his boundless stores. It is easily seen that the question of temperance is one which applies to all these subdivisions of the individual. These subdivisions are not really separable into component parts, as an apple may

be cut into pieces by a knife. Man is one and indivisible, and the various phases of his being cohere in the central unity which controls his life.

Ferrar Fenton gives a modern rendering of an ancient proverb which is in point, as follows:

"Guard ever your thoughts with all care,
For from them come the issues of life."

This guarding of the thoughts of his mind with all the strength of his utmost earnestness is the first essential in man's ascent to self-mastery and dominion. Jesus gives as the great and first commandment the charge to love the Lord God (the Jah-Veh, or I AM) with all the heart, soul, and mind. Setting the thought upon our highest concept of the indwelling God lifts us into the realm of true thinking. In this realm the imagination reflects clearly all things as they are. No false images are created, no wrong concepts formed. We see and recognize the stamp of the worldly, or material, and we recognize the image of the heavenly, or spiritual. We can give to Cæsar what is Cæsar's, and to God what is God's.

Jesus, speaking in full realization of the indwelling Spirit, said: "If I judge, my judgment is true; for I am not alone, but I and the Father that sent me." Loving God with heart, soul, and mind brings the consciousness of innate wisdom and power. It brings the conviction that we are linked with the boundless store of wisdom, the limitless love, of the universe, which underlie all our motives and conduct as the foundation stones underlie the structure of a well built house.

How to love God with the whole heart, soul, and mind is a problem which has engaged many an earnest seeker for the kingdom. Even after the new birth has taken place and man has become a citizen of the kingdom, the problem of whole-hearted devotion must be worked out before he can become fully master of himself. It is not enough to hold religious opinions and be-

liefs. Some of these may prove to be Pharisees seeking to entangle the I AM in a labyrinth of arguments about right and wrong. Innumerable arguments and mental wars over right have been made by man in his search for God. Not many of them bear the image of the heavenly Father. The Prince of Peace rules by the power of innate conviction, and all His thoughts harmonize. Man must seek and find for himself what is right.

"God secludes Himself; but the thinker listens at the door." The body of man is the temple of God, and the door of this temple opens inward into the kingdom of heaven, on whose territory the temple stands. The door is the Christ consciousness—the Christlike mind. Man listens at the door when he meditates on the highest truth that his mind can grasp, and reaches upward in the inner realm of peace toward the heights which his mind does not yet grasp, seeking more light. When he does this, he opens the door of his temple and the "*light* which lighteth every man, coming into the world," shines into his mind, into his body. Then intemperate thoughts, the product of lack of understanding, fall away from him.

The student of Truth need have no doubt as to the character of thoughts that he entertains. Intemperate thoughts bear their own stamp; evil deeds no less, for a deed is but a thought put into action. "Wicked thoughts, murders, adulteries, fornications, thefts, perjuries, blasphemies," all bear the unmistakable stamp of intemperance in thinking and living.

As we gain poise, calm, self-control, we grow into clearer understanding of other minds, of other lives. As our consciousness of the one great animating Principle of the universe expands, we recognize all men as our brothers, we see their problems as our own. Their interests and their aspirations stir in us the desire to add our efforts to the growth of a common understanding. We see in the life of every other man a replica of

our own desires, our own problems, our own searching for light. Without the overlay of self, sometimes we see these desires and problems more clearly in our brother than in ourself. Seeing oneness with the eye of the mind brings oneness of heart—love of our neighbor as ourself.

One who pondered deeply the nature of man and his ultimate destiny reached this conclusion:

"We are naturally creatures of wavering and conflicting motives, passions, desires. The supreme aim of life is to triumph over this natural chaos, to set some one plan of life above all the others, to give unity to our desires, to organize our activities, to win not, indeed, the passionless peace of Nirvana, but the strength of spirit which is above the narrowness of each one of our separate passions."

The Master has pointed out the rule of life which will bring us to this strength of spirit. Recognition of the inner realities, love of the highest for its own sake, unceasing pursuit of the ideal in the inner life and in the social life also, lead us out of the distractions of the natural self into the divine insight and power that we need. On this love of the highest in ourselves and in others depends our understanding of Truth in our present stage of unfoldment and throughout all the cycles of growth that we are yet to attain. We shall realize and use the power employed by the Master when He set aside the Jewish adage, "No man . . . hath power over the spirit to retain the Spirit." Our destiny is to follow His example in the redemption of the body.

QUESTIONS

1. What are the heart, soul, and mind of man?
2. What must we do first in order to gain self-mastery?
3. What has imagination to do with temperance?
4. How can we love our neighbor as ourself?

Lesson 8, May 25, 1930.

Unity Subject—*Regenerating the Five Senses.*

International Subject—*Jesus Describes the Future of the Kingdom.*—Matt. 25:1-13.

In connection with this lesson the 24th chapter of Matthew may be studied.

1. Then shall the kingdom of heaven be likened unto ten virgins, who took their lamps, and went forth to meet the bridegroom.
2. And five of them were foolish, and five were wise.
3. For the foolish, when they took their lamps, took no oil with them:
4. But the wise took oil in their vessels with their lamps.
5. Now while the bridegroom tarried, they all slumbered and slept.
6. But at midnight there is a cry, Behold, the bridegroom! Come ye forth to meet him.
7. Then all those virgins arose, and trimmed their lamps.
8. And the foolish said unto the wise, Give us of your oil; for our lamps are going out.
9. But the wise answered, saying, Peradventure there will not be enough for us and you: go ye rather to them that sell, and buy for yourselves.
10. And while they went away to buy, the bridegroom came; and they that were ready went in with him to the marriage feast: and the door was shut.
11. Afterward came also the other virgins, saying, Lord, Lord, open to us.
12. But he answered and said, Verily I say unto you, I know you not.
13. Watch therefore, for ye know not the day nor the hour.

Golden Text—*Take ye heed, watch and pray: for ye know not when the time is.*—Mark 13:33.

Silent Prayer—*In quiet confidence I bring my body into the glorious freedom of my divine birthright.*

The kingdom of heaven is a state of consciousness in which soul and body are in harmony with Divine Mind. This requires a building up of man along several lines; so Jesus brings in many comparisons in His parables representing the kingdom of heaven.

The ten virgins represent the senses. The senses are five in number, but they have a twofold action—five within and five without. The outer senses are connected with the inner, and both draw their supply from the same source. The eye has an inner eye, and the ear an inner ear. So feeling in the surface nerves is dependent on inner centers of consciousness. The supply of nerve force at the surface is proportioned to the completeness of contact with the inner center. This contact is made through conscious connection, on the part of the individual, with the source of life and sensation. If we go to sleep on this proposition, the contact is broken and the oil in the outer lamp (the eye, for example) runs low and finally goes out. If this is extended to the other four senses, there is a break all along the line, and when the higher consciousness (bridegroom) seeks to make a union with the lower, there is nothing but darkness and dismay.

To be prepared for this hour of union (marriage), which may be consummated when we are consciously unaware of it, we should be on the watch and see to it that our lamps are being constantly supplied with oil. The coming of the bridegroom, which is that subtle joining of Spirit, soul, and body, is so deep in consciousness that we do not know when it takes place. We feel the result in a greater satisfaction and harmony, when we have been true in thought to the Spirit, and this is in reality the forming in us of the kingdom of heaven. This kingdom is built up in human consciousness day by day or, rather, degree by degree. Time is not a factor in the right adjustment of thought and act to the divine law.

The way to supply oil to the lamps of the foolish virgins is to affirm that the life source of Spirit in seeing, hearing, smelling, feeling, and tasting is not in material, but in spiritual, understanding. This is absolute Truth, which can be proved from even a so-called physical standpoint. The eye cannot see without a conscious comparison in thought of the images reflected into it. Thus sight is really mental, which is but another name for spiritual. The more fully we realize this the better fed the eye is with that life force necessary to clear, strong sight. When we, through concentrating Spiritward, make the union between each of the senses by which they are constantly supplied with the universal life, our kingdom of heaven is established in that degree of unfoldment, and from this we go on to other and higher attainments.

QUESTIONS

1. Why did Jesus use so many comparisons in His parables representing "the kingdom of the heavens"?
2. In spiritual unfoldment, what do the ten virgins represent to the student?
3. On what are the outer senses dependent for their nerve force?
4. What is the marriage of this parable?
5. How shall we supply oil in the lamps of the foolish virgins?

QUATRAIN

Here is the Truth in a little creed,
Enough for all the roads we go:
In love is all the law we need,
In Christ the only God we know.

—Edwin Markham; from collected poems (in preparation for 1930).

SILENT UNITY

The promise of Jesus Christ, "When he, the Spirit of truth, is come, he shall guide you into all the truth," is now fulfilled in me.

The Society of Silent Unity, founded more than thirty-five years ago, is the healing department of Unity School, ministering to those who need help without seeing them personally.

Our purpose is to aid through prayer all persons who, having faith in the power of God, ask for help.

Our temporal needs are met by the freewill offerings of those to whom we minister. "Give, and it shall be given unto you; good measure, pressed down, shaken together, running over."

Our Silent Unity group numbers some ninety consecrated workers who are devoting their lives to God's work for humanity. They are proving daily that physical, financial, mental, and spiritual difficulties can be overcome by righteous prayer. Even though everything else may have failed we will pray *with* you, for we have faith that "with God all things are possible."

We will pray *with* you and will also instruct you how to pray to the Father in secret in order that you may help yourself. Silent Unity is praying always, and your coöperation in prayer is of mutual benefit. Do not hesitate to write to us for help because your problem is personal. All correspondence is confidential.

Be sure to give your full name and address. Address your request direct to

SOCIETY OF SILENT UNITY

UNITY SCHOOL OF CHRISTIANITY

917 Tracy, Kansas City, Mo.

Cable address: Unity, Kansas City.

HEALING THOUGHT

May 20 to June 19

At 9 p. m. each day, will you join in the affirming of this truth?

I bear witness to the truth that God is my health, and the health of all His people.

Does God need witness?

In the sight of men He does. Men bear voluminous testimony to the healing power of drugs and other material agents. The god of matter, the "prince of this world," has his enthusiastic votaries, who never tire of extolling him as the source of their health. Then why should not the real Author of all life and health have His witnesses testify to the efficacy of His healing?

"But unto you that fear my name shall the sun of righteousness arise with healing in its wings; and ye shall go forth, and gambol as calves of the stall," sings Malachi the prophet. Name your God as health and strength, then His Spirit will bear witness to your Spirit and you will be healed.

PROSPERITY THOUGHT

May 20 to June 19

At 12 noon each day, will you join in the affirming of this truth?

I bear witness to the truth that God is my unfailing resource, and I am prospered in all my ways.

Honor Jehovah with thy substance,
And with the first-fruits of all thine increase:
So shall thy barns be filled with plenty,
And thy vats shall overflow with new wine.

—*Prov. 3:9-10.*

The Scriptures are big with promises of abundance to those who acknowledge the Lord as the source of their prosperity. Although the desirable things of today and those of the period in which the Scriptures were written are quite different, the superabundant result of following the law is identical. We should honor God as the source of all our possessions. This honor and acknowledgment should be in both word and deed. We should give thanks to God for all that we have, and pay into His treasury at least a tenth of our income.

PRAYERS ANSWERED

This department aims to create interest in spiritual healing by giving written statements from those who have sought and obtained healing by the spiritual method. Most of the following testimonials come from persons who have been helped toward health by the work of Silent Unity, the department of Unity School that is devoted to healing and to instruction in healing. One set of principles underlies all healing of any kind whatsoever. Any person or group of persons may use these principles successfully. Jesus is the outstanding exponent of these principles, but increasing numbers are using them today.

Those who wish to investigate the genuineness of any of these testimonials, or to gain inspiration from persons who actually have been healed, may do so by writing, in care of editorial department, Unity School, to the givers of these testimonials. Such letters will be forwarded to the individuals concerned. Each letter should give post office address and initials of the person to whom the letter is to be forwarded; also, the name and the date of the periodical in which the testimony appeared.

I WILL COME AND HEAL

Silent Unity: I am very happy to tell you that Mr. S—— is well; you may discontinue prayers for him. Last year in October the doctor discharged Mr. S—— from the hospital and told his wife that he had tuberculosis of the spine. In January I wrote to you, asking prayers for him, and we used your statements faithfully. Gradually he improved, much to the doctor's surprise. He even gained weight during the hottest summer months and the doctor said that the case was a puzzle to him. Now the doctor says that Mr. S—— is well. We thank and praise the Lord and bless you and your good work.—*L. P., Greenwich, Conn.*

Society of Silent Unity: Your letter of love and encouragement with inclosed statement and pamphlets has been received. I am happy to report that I am again restored to health, for which I thank the Father, and you, dear friends, who are ever about the Father's business.—*Mrs. E. T., Long Beach, Calif.*

Society of Silent Unity: On Tuesday night I wired to you asking for prayers for my friend's child, a boy seven years of age, whom the doctors considered in a very serious condition with pneumonia. He had

been running a temperature of 104 and every three hours was given a sponge bath and some medicine to bring his temperature down. The following day his temperature went down to normal and has never been above normal since, and the doctor told them it was a very definite proof of what prayers can do. As I explained to you in a letter, the mother is very narrow on the subject of religion, but the father is most grateful for your help, and he is taking my literature and reading it, regardless of the opinion of others. He knows that the child was getting worse instead of better and that they were doing all they knew about for him, and he told me that he knew it was through prayer that the child improved. He thinks it was wonderful.—*Mrs. A. M. B., Topeka, Kans.*

Society of Silent Unity: Since writing to you about a month ago for prayers, I have improved wonderfully. My heart action is perfect, and I can lie on either side in absolute comfort, a thing I had not been able to do in many, many months, owing to adhesions of the pleura. I had also suffered from frequent severe headaches and continual indigestion from the time my lungs first became infected, and this too has given way entirely. We know that through your prayers we have been greatly benefited, both spiritually and physically.—*Mrs. H. J. W., Memphis, Tenn.*

Society of Silent Unity: Some time ago I asked your prayers for the healing of piles. I am healed and you may discontinue prayers. I praise God for the healing.—*W. A. L., St. Louis, Mo.*

Society of Silent Unity: I wrote to you a month ago asking prayers for my baby, who was in the hospital. After sending you the letter he did not throw up again, but took all his milk and wanted more. I cannot thank you enough. The doctors at the hospital thought that they would have to operate.—*Mrs. A. F. C., Denver, Colo.*

FILLED WITH PLENTY

Society of Silent Unity: I want to thank you for the help we have received after asking your prayers for employment for my husband. He has found work,

for which we are so grateful!—*A. E. J., San Diego, Calif.*

Society of Silent Unity: About November 5 I wrote to you, explaining how I had exhausted every material means to find a job. I had been out of work since July 15. My wife was exhausted from worry and from carrying the entire burden of our livelihood. About a week after I sent my letter to you things began to "pop" so fast that I was almost as bad off as I was before, because I didn't know which of the many offers to accept. My thought and prayer was, "God has opened the way for me, and He will direct me now." I accepted a position (after turning it down three times) not entirely satisfied that I was making the right move. Since that time I have found that this company has the reputation of being the best company in southern California and treats its employees better than any other company generally known. I started working for them November 22, and they increased my salary $25 over what I had agreed to go to work for, and today (just one month) they gave me a $25 Christmas present. Besides that they have told me that after January 15 I will be made cashier, work that I have never done before.

Am I thankful? That is putting it mildly. I am in love with my job, with my company, with my wife, and with the world.—*R. E. M., Los Angeles, Calif.*

Society of Silent Unity: About six weeks ago I wrote to you, asking you to pray for me to rent my rooms and get me work. I was desperate. That very night the telephone rang and a man called me, asking about an application that I had made some time before for work as a stenographer. He came over to see me and engaged me to start work the next day. I have been there ever since.—*B. E. K., Rochester, N. Y.*

Society of Silent Unity: My husband and I asked for your prayers to help us sell a house some time ago. The house has been sold.—*Mrs. L. C. M., Youngstown, Ohio.*

HE SHALL HAVE ABUNDANCE

Society of Silent Unity: I am very grateful to you for your prayers and for the great good that is com-

ing into my life since I have taken up the study of Truth. Everything is so different! Since I wrote to you for a prosperity bank I have obtained a new position and we are getting along much easier in a financial way, although my salary is very small considering the fact that I have a family to care for. I have never been happier in my life and I am thoroughly enjoying my work.—*Mrs. J. D., Chicago, Ill.*

Prosperity Bank Department: We have many things for which to be thankful since we have been practicing the bank drill. The company for which my husband worked sold out to a larger company. It was rumored that all the men of the smaller company were to be let go. My husband thought that if he was not "laid off" he likely would be demoted. I held the prosperity thought, and read and studied faithfully. Instead of my husband being "laid off" or demoted he was given the position of foreman, and the company furnishes us a large house in which to live. —*Mrs. B. S., Coalinga, Calif.*

Prosperity Bank Department: I feel somewhat ashamed of myself and I want to tell you why. When I received the prosperity bank seven or eight weeks ago I fully intended to be faithful in the drill. In fact, I was faithful for about two weeks. Then the spare dimes began to get scarcer and I went on a vacation for two weeks, during which I left my bank at home and forgot about the drill.

When I got back home I received a letter from my firm's office in Chicago. It contained a contract for me to sign. This offer gave me the position of branch manager of seven counties around Cincinnati, with a salary double what I was receiving. I am only twenty-four years old. I know that this advancement was due to the fact that I had held prosperity thoughts and practiced the bank drill for the first two weeks. It makes me wonder as to what good might come to one who would constantly think prosperity thoughts. Not a day goes by but that I find use for some thought that I have learned in my study of Unity teachings.—*N. T. S., Norwood, Ohio.*

Prosperity Bank Department: I have had many wonderful demonstrations during the seven weeks that

I have used the prosperity bank drill. I am very grateful to you and to Silent Unity for the help of your prayers. Please send me another prosperity bank. —*F. N., Whalley Range, Manchester, England.*

SEARCH THE SCRIPTURES

Correspondence School Department: This course of lessons has been an inspiration to me. Each lesson seems more wonderful than the last, and I have a much clearer understanding of God and of myself. I am grateful for the corrections, and I thank you for this wonderful blessing.—*M. F., Belleville, N. J.*

Correspondence School Department: Inclosed is my essay on "The True Character of God." This was a difficult lesson for me, but I feel that I have gotten a great deal of good from it. I am still at work on the lesson on "Overcoming," and I realize that I still have a great deal of overcoming to accomplish. I shall never cease to be thankful that I was permitted to enroll as a student of your correspondence course. —*C. W. R., Honolulu, Hawaii.*

Correspondence School Department: Permit me to say a few words about the correspondence course. I am overwhelmed with the awakening of my consciousness. I find much pleasure and derive much good from these studies. Their value to me cannot be estimated. When I started this course I was suffering from diabetes in its last form. I am completely healed now. My love offering is very small at present, but I am diligently seeing prosperity and I know that it will come.—*Mrs. C. A. P., East Orange, N. J.*

THE SUN STOOD STILL

Society of Silent Unity: This is a grateful acknowledgment of your prayers for rain to end the long drought. The response came quickly and exceeded our expectation. The rain has revived the cotton, and there is promise of a good crop in store for the discouraged people. God bless you one and all.—*B. A. R., Vernon, Tex.*

Silent Unity Department: I could hardly wait a month to write to you. I asked for prayers for rain last month. It was sprinkling the next morning when I awoke, and four days after my letter was mailed

we had rain. We have had continued good rains since then in this part of the country.—*Mrs. T. H., Anson, Tex.*

MY HELP COMETH FROM JEHOVAH

Unity School of Christianity: I can hardly wait until I receive the next copy of *Unity*. I would not be without it. I have been so happy since I received my first copy. It reaches me when I feel blue and everything looks brighter at once. I cannot say in words how I feel about it.—*Mrs. S. L., Kansas City, Mo.*

Dear Unity: I have been reading Unity literature for about fourteen years, and have found it ever reliable, consoling, and helpful. I have received your ministry many times and have yet to see it fail—every time I ask for help I get it. Every time I read your helpful letters I am more and more convinced that Unity has the right key to practical Christianity. —*J. R. Q., Philadelphia, Pa.*

Portland, Oregon—I have studied in many great universities, but I never have found anything so wonderful as *Unity*. God bless you.—*R. F. H.*

HIS TRUTH IS A SHIELD

Society of Silent Unity: Please discontinue your prayers for me. I asked you about a week ago to pray for me over a business deal that I felt quite unfair. I thank God as well as Unity that yesterday the other party to the deal phoned a fair settlement and this morning he brought the papers he was holding.—*Mrs. H. T., Glen Cove, L. I.*

BRING YE THE FULL TITHE

Society of Silent Unity: I have been tithing for eighteen months. I have been so successful that my sales of real estate at A—— tract, Santa Barbara, caused the man I work for to give me a tract in Santa Monica to sell, and now he has given me another in Long Beach.—*E. O. H., Calif.*

Society of Silent Unity: I am inclosing my weekly tithe to you. The reason I send you my tithes is because I do not know of another organization that is doing the work that you are in spreading the Truth

all over the world.—*Mrs. Chas. W. Richards, New Orleans, La.*

HE IS MY REFUGE

Society of Silent Unity: I wrote to you asking for prayers for help in building up a piano class. I now have eleven pupils, which is quite sufficient along with my own practicing. I thank you very kindly for your help.—*M. N., Edmonton, Alberta, Canada.*

Dear Friends: A little incident occurred within the last few days. I was in need of a certain service, but made no effort to secure it, except to declare that I was ready to receive my good from whatever source it should come. Strange to say I was consciously making this statement in reference to something else. One morning this week a young woman appeared at my door and offered the desired service. Some one had given her my name and address, thinking that I might need something of the kind. Silently knowing that this was my good, although I had little time, I arranged for the work.

During the morning she began talking to me about her belief, and then from her lips in beautiful French came "The Prayer of Faith" and other quotations equally familiar. I said, "What, that is Unity!" "*Oui, oui,*" she answered, and then we grasped hands in comradeship. I found that she was a student of Unity. I write of this little episode, for to me it is a great experience; it increased my faith a hundredfold. Since then I realized the truth of the promise, "Before they call, I will answer."—*D. V., Paris, France.*

WHAT HATH GOD WROUGHT

Dear Unity: I listen to your "God's Half Hour" program each day and it is very, very helpful and inspirational to me.—*Mrs. H. D. M., Lincoln, Nebr.*

WOQ Broadcasting Station: For several years my family and I have had the privilege and pleasure of enjoying many programs from your station, and, as a great part of our radio reception comes from your station, I would appreciate it very much if you would send me your weekly program schedule. Here is hop-

ing that you will be on the air for many years to come.—*A. D., Kansas City, Kans.*

Radio Station WOQ: I am still enjoying your programs. They are coming in distinct and clear. I love to hear Mrs. Fillmore in "God's Half Hour." It is always a treat to hear her give the Lord's Prayer. I enjoyed Mr. Fillmore's talk last Sunday. I received much inspiration and help.—*M. C. M., Des Moines, Iowa.*

Unity Broadcasting Station, WOQ: I wonder why we don't have more of your station's kind of music. We enjoy it so much more than the crazy loud jazz music that all sounds alike and has no melody to it. We thank you for the enjoyment that you have given us from your station.—*Mrs. J. C. T., Pittsburg, Kans.*

FATHER, I THANK THEE

Kansas City, Mo.—I take this occasion to tell you what a wonderful thing your teaching is.

I started reading *Unity* about two years ago. At that time I was a pessimist. I refused to see good in anything, condemning and judging every one who did not conform to my idea of right. I always had bad luck. I believed that I had been born under an unlucky star. I was out of work half the time. I had no confidence in myself. At that time I believed there was a God away off in the heavens, who rewarded one when one was good, and punished when one was otherwise.

I started reading your literature. It was a long time before I noted any results, because I was trying to make God do His part but I was not doing mine. In the last few months I have come to the realization of what God really is. Where I used to pray once a day or maybe not so often, now there is hardly an hour of the day that I am not thanking God for something or asking help for some one else. I go to sleep with a prayer on my lips and awake the same way. My disposition is better. My health is better. My affairs are better. I pray to God for help in small matters and in great: to help me find a lost ball or to protect me in dangerous work. How wonderful it would be if every one in the universe who needed help as I did had *Unity* to read.—*C. B. F.*

THE CHRIST SPIRIT

These excerpts from exchanges are evidence of how the Christ principles are being put into practice in various parts of the world.

A SCIENTIST TALKS ON DIVINE HEALING

The recently reported healings at the grave of Father Power in Malden, Mass., and other miraculous faith healings such as those at the shrine at Lourdes, France, may contribute not only to man's religious knowledge but to his scientific knowledge as well, in the opinion of Lydiard H. Horton, Ph. D., Boston psychotechnician.

Dr. Horton declares that the interaction between mental states and the bodily mechanism has important consequences for health or sickness and should be understood by the man who professes to guide the mental life of an individual. The Boston Herald quotes Dr. Horton as saying:

We cannot dismiss as "imaginary cures" well-authenticated recoveries of locomotion, of speech, and the like, merely because these disabilities have taken their start in what we call "imagination." In some instances a religious emotion may bring about the recovery. As to the divine element of such cures, when they are authenticated, it may be said that the influence of the divine had the effect of restoring a state of orderly emotional balance, such as comes by contemplating the divine order of the universe or the virtues of some saintly character, and drawing fresh hope from these thoughts. Further, the concept of the divine tends to make us look for something beyond and above ourselves. In many cases this has the effect of detaching the mind from selfish interests and worry and predisposes it to a fresh start along more orderly lines. And in this fresh start an individual may be relieved of the rut action of emotional states into which he has been thrown previously by concern over himself.

We realize that the religious emotion and all other kinds of emotion introduce a definite shifting in the physiological life of the body. There are, for instance,

individuals who at certain times, in contemplating the wounds of Christ, can produce on the surface of the palms of the hands, and on the side where Christ received the spear thrust, certain apparent exudations of serum through the walls of the blood vessels so that there is a partial reproduction of the wounds in question. These cases are rare but . . . physicians reliably report voluntary production of such "œdema" in which susceptible persons produce alterations in the circulatory vessels under the skin by concentration of thought. . . .

Phenomena of this sort are of great importance. The scientific world, as a whole, has been slow to recognize that emotion as well as logic can be scientifically understood and managed.

"Religious healing," says Dr. Horton, "when conducted in accordance with proper regulations and control, affords extensive means for instruction from both a religious and a medical standpoint."

CATHOLICS HONOR METHODIST

What a man gives out comes back to him multiplied—and often glorified. Dr. Lynn Harold Hough, retiring minister of the Central Methodist Episcopal church, Detroit, is noted for his "outstanding tolerance of the opinions and sentiments of his fellow men." In appreciation of his tolerance the University of Detroit, a Catholic institution, has conferred upon this Methodist the degree of doctor of laws, says the Kansas City Star. Representatives of various denominations, including a Jewish rabbi, participated in the service at which the bestowal was made. In presenting the degree to Dr. Hough, the priest said: "Speaking with the approval of our bishop, I wish to express the heartfelt feeling of the Catholics of Detroit for the kindness and tolerance you have shown."

Verily, righteousness and peace held communion that day.

CHURCH FOR WORSHIP, NOT FOR PROFIT

The popular belief that churchmen cannot resist the temptation to pass a collection basket wherever a crowd gathers is flatly contradicted in the case of one congregation at least, in Washington, D. C., according to the editorial comment of the Enquirer and News of Battle Creek, Michigan.

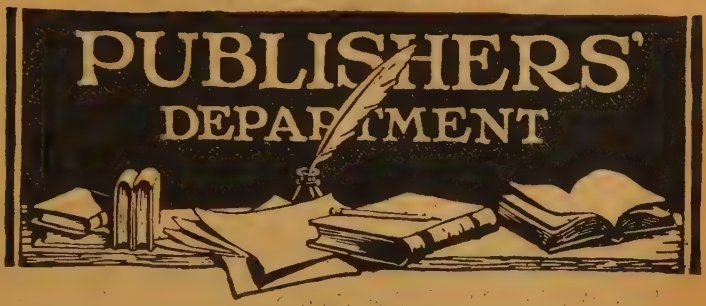
The Washington church assembly that is attended by President Hoover has decided to discontinue the customary Sunday offertory, in the belief that the increasing number of sight-seeing worshipers might swell the collection beyond the purely spiritual offering.

The church does not wish to make of its service a spectacle for sight-seers; neither can it, in propriety, close its doors to any one. It has met its problem by refusing to capitalize the presence of President Hoover and public interest in him.

RELIGION ESSENTIAL

Religion, the right home influence, and scholastic education, in the order named, would seem to be of the greatest importance in preventing crime, according to a survey recently conducted. This survey was made in an Indiana reformatory and was based on the records of 20,000 young men between the ages of eighteen and twenty-five years. In commenting on the survey the Minneapolis Journal says that ninety-six per cent of these youths had never come under the influence or teaching of any religion, eighty-five per cent of them came from homes where parents had separated, thirty-five per cent of them could neither read nor write. The proportion of colored persons and foreigners was low.

The question of what makes the criminal is always fundamental in considering crime and its correction. This survey shows that few criminals come from the right home atmosphere, are educated, or have ever come under the influence of any religion.



Today, more than ever before, people are turning their attention to education. For those who find it impossible to attend college, study by correspondence is proving both popular and practical. Unity School recognizes the world-wide need and desire for a clearer understanding of the teachings of Jesus Christ, and the metaphysical laws that He demonstrated. A correspondence course is offered to those who are interested in the study of Truth. An inquiry addressed to our Correspondence School Department will bring full details.

"Guarding Your Thoughts" is the title of an interesting article appearing in the May issue of *Unity Daily Word*. If you have trouble in ridding yourself of negative thoughts, read this article and learn how to put them to flight. The method is surprisingly simple.

Many persons desire to give time and thought to spiritual matters, but find it hard to concentrate and keep their attention fixed on these things. *Methods of Meditation*, by Jennie H. Croft, will take you step by step into the silence where you will find God. This booklet is a wonderful help to those who earnestly desire to know the way.

All thoughtful parents wish to train their children in the principles of right living—honesty, unselfishness, purity, and so forth. Parental lectures, however, often fail to impress the little folk, and this is where *Wee Wisdom* magazine plays a big part. Its stories, based on the highest principles of life and illustrated with fascinating pictures, stamp indelibly on the child's consciousness the thought intended to impress him. Parents cannot afford to be without the help of *Wee Wisdom* magazine in molding the character of their children. This magazine has endeared itself to the hearts of little folk everywhere.

The following request has been received by our Silent-70 Department: "As a warden of a prison I feel the need of your prayers and love in my work. I have much to contend with, and I have found love to be the most potent force in the world. I ask that you pray for me, for God to sustain me and guide me, and may His blessing rest upon you all forever."

Lessons in Truth, by H. Emilie Cady, does not merely enlighten you on the subject of Truth. It awakens in you an intense desire for the peace and joy which come from knowing and applying the principles of Truth which Jesus taught and practiced. *Lessons in Truth* is the textbook of Unity School.

Prayers rightly made are answered. Proof of that fact is given in every issue of *Weekly Unity*, in the department entitled, "Some One Prayed." A page of the periodical is devoted to letters that tell of definite answers to prayers for health, prosperity, safety, and many other needs. If you are interested in prayer, you will want to read this regular department in *Weekly Unity*.

Unity School has special songs arranged for those who find inspiration in sacred music. The names of these songs are *Perfect Peace, Hope and Faith, Waters of Shiloh,* and *Well of Living Water.*

The Book of Silent Prayer puts into words what many of us feel, but find it difficult to express. It contains prayers of healing, thanksgiving, and consecration, an article on prayer by Charles Fillmore, Unity's statement of faith, and other features.

Are you a subscriber for *Christian Business* magazine? Business men and women are finding the departments of this monthly publication a practical help in solving their problems. *Christian Business* is not a collection of sermons. It contains articles by persons of note in the business world, suggestions for salesmen, help for professional men, and many other interesting features. Now is the time to avail yourself of its help.

Our readers will be interested in knowing that the following periodicals can be obtained from news stands: *Unity, Unity Daily Word, Christian Business, Youth,* and *Wee Wisdom.*

Words have such power that whatever man voices he begins to attract. The purpose of the Unity Good Words Club is to instruct its members in the use of helpful, constructive words. If you are interested, write to the Secretary of Unity Good Words Club.

Bible stories hold the young child's interest when they are presented in an appealing way. *Unity Sunday School Leaflet* gives the Bible lesson and its explanation in a clear and simple manner, following it with a story based on the lesson and bringing out its main point. It also contains a picture to be colored, a lesson rhyme, and other helpful features. The leaflet is a source of help to parents and Sunday school teachers in presenting Truth to little children.

If every person could realize that his business is God's business, and let God be his partner, to direct and guide him, there would be a wonderful change in the business world. Many firms who have come to this realization are reaching the heights of success. *The Spiritual Law in Business,* a booklet by W. I. Hoschouer, will help you to see the advantage of taking God as your business partner.

Selected Studies, by Imelda Octavia Shanklin, is rich in gems of Truth, and inspires its reader with a great desire to put Truth to work in his life. It is one of Miss Shanklin's most forceful works.

Talks on Truth is for the advanced Truth student. This book, by Charles Fillmore, is a companion to his book called *Christian Healing,* and goes further into the study of metaphysics and spiritual healing. Published in paper cover only, it is priced at 75 cents.

As a little child unfolds year by year, it needs wise guidance and understanding sympathy. Situations arise when the average parent or teacher is at a loss to know what course to pursue. *Child Unfoldment,* by Edith Kinley and Francis J. Gable, is a help in this connection, for it gives concrete examples of problems and their solution. This book is a safe guide for the conscientious parent or teacher.

Silent-70 distributes free Unity literature in prisons, hospitals, libraries, and other institutions. A host of letters tells of the good work that the department is doing.

UNITY CENTERS AND CLASSES

This partial list of centers and classes is published for your convenience. The listing of a center's name here does not necessarily mean that we indorse the interpretation of Christian principles that is taught at the address given.

ALABAMA

Birmingham—Unity Cen, 411 Farley bldg
Mobile—Unity Cen, 950 Old Shell rd; Unity Study Class, 256 N Conception

ARIZONA

Phoenix—Unity Truth Cen, 227 W Monroe

ARKANSAS

Little Rock—Unity Truth Cen, 809 W 15th

CALIFORNIA

Alameda—Home of Truth, 1300 Grand
Alhambra—Unity Truth Cen, 14 S Second
Berkeley—Unity Cen, 1822 Milvia
Fresno—Emilie Weisenberger, 105 N Van Ness
Glendale—Unity Cen, 109 A So. Central
Hollywood—Unity Lib, 1030 N Western; Unity Cen, 7543 Norton; Mrs R B Salmon
Inglewood—Unity Truth Ministry, 426 E Queen
Ione—Unity Circle, Box 242
Long Beach—Unity Soc, 432 Locust; Metaphysical Studio, 121 Chestnut
Los Angeles—Unity Cen, 2120 S Union; Unity Fellowship, 1932 W 7th; Unity Truth Cen, 337½ S Hill; Home of Truth, 1975 W Wash; Bullock's; Unity Assembly, 233 S Bdwy, rm 424; Unity Study Classes and Lib, 2800 Brighton; Unity Harmony Cen, 845 S Bdwy; Christian Unity, 688 Wilshire pl; Unity Fellowship Cen, 1002 S Burger; DeVorss & Co, 843 S Grand; Jones Book Store, 734 W 7th; Fowler Bros, 747 S Bdwy; Advanced Thought Bk Shop, 816 W 8th
Modesto—Unity Reading Rm, 319 Cedar
Napa—Unity Cen, 1730 Oak
Oakland—Unity Truth Cen, 1450-B Alice; Truth Cen, 3006 Fruitvale; Meta Lib, 532 16th; Study Class, 878 Wood; H C Capwell, 14th and Clay
Pasadena—Unity Soc, 11 N Oak Knoll, rm 201; Church of Truth, 690 E Orange Grove; Unity Truth Cen, 65 S Roosevelt
Redlands—Miss Leona Ballou, 906 Tribune
Richmond—Beulah W Tiller, 146 2d
Sacramento—Unity Cen, 921 10th
San Diego—Unity Soc, 412 A; Artemisia Book Shop, 1186 Sixth
San Francisco—Unity Temple, 26 O'Farrell, Rms 800-801; Meta Lib, 177 Post: Home of Truth, 1919 Sacramento; Calif Truth Cen, 68 Post; Mission Unity Cen, American hall, 20th and Capp; Unity Truth Cen, 1182 Market
San Jose—Christian Assembly, 72 N 5th
Santa Barbara—Truth Cen, 277 E Arrellaga
Santa Cruz—Universal Truth Cen, 151 Garfield
Santa Monica—Unity Truth Cen, 528 Arizona
Santa Rosa—Unity Cen, Masonic temple, 4th st
Sebastopol—Unity Truth Cen, Palmknolla, Petaluma ave
Sierra Madre—Unity Cen, 270 W Central
S Pasadena—Unity Cen, 1141 Fremont
Stockton—Unity Cen, 822 N Center
Tulare—J F Manning, 258 North N
Van Nuys—Unity Truth Cen, P O Box 968
Whittier—Meta Bk Shop & Lib, 521½ E Phila

COLORADO

Colorado Springs—Home of Truth, 217 DeGraff bldg
Denver—Publication Bk store, 514 15th; Herrick Bk & Staty Co, 934 15th
Pueblo—Unity Reading Rm, 419 Central blk

CONNECTICUT

Hartford—Unity Studio, 17 Haynes, Goodwin bldg

DISTRICT OF COLUMBIA

Washington—Unity Soc, 1326 I, nw

FLORIDA

Daytona Beach—Unity Cen, 132 S Wild Olive
Jacksonville—Unity Cen, Seneca hotel, Ocean and Duval
Lakeland—Unity Truth Cen, 321 S Mass
Miami—Unity Cen, 236 N E 5th
Orlando—Anna M Nicholson, 417 Lake
St Petersburg—First Unity Church, 646 5th Ave S
Tampa—First Unity Soc, 222 W Lafayette
W Palm Beach—Soc Prac Christianity 600 S Olive

IDAHO

Boise—Unity Truth Cen, 517 N 10th
Twin Falls—Gertrude H Tracy, 328 7th N

ILLINOIS

Chicago—Unity Fellowship, 64 E Jackson blvd, suite 508; Unity Soc, 511 Capitol bldg, 159 N State; Home of Truth, Edith Reynolds, 807 Lake View bldg, 116 S Michigan; Divine Science College, 1414 Straus bldg, 310 S Mich; Unity Cen (colored), 4307 S Mich
Hubbard Woods—Mary S Atwood, 1097 Merrill
Peoria—Unity College, 1817 Main
Rockford—Unity Cen, 205 Stewart bldg
Springfield—Lawrence Cen, Constructive Thinking, 227½ S 6th
Waukegan—School of Light, 1025 Woodlawn

INDIANA

Indianapolis—Unity Truth Cen, 417 Kresge

IOWA

Cedar Rapids—Unity Cen, 1011 2d ave e
Des Moines—Unity Truth Cen, 236 K P bldg
Sioux City—Unity Truth Cen, 605-07 Davidson bldg
Waterloo—Unity Cen, 322 Lafayette bldg

KANSAS

Kansas City—Unity Cen, 747 Minnesota
Topeka—Unity Truth Cen, 336 Jayhawk hotel
Wichita—Life's Harmonies Truth Cen, 2221 E Central

KENTUCKY

Lexington—Unity Library, 24 Northern Bank bldg
Louisville—Truth Cen, Martin-Brown bldg; W K Stewart Co, 425 S 4th; Unity Truth Cen, 66 Weisenger-Gaulbert bldg

LOUISIANA

New Orleans—Unity Society, 2000 Carondelet

Shreveport—Unity Study class, 1196 Louisiana

MARYLAND

Baltimore—Unity Cen, 9 E Hamilton

MASSACHUSETTS

Boston—Unity Truth Cen, 25 Huntington; Meta Club, 25 Huntington; Home of Truth, 111 Newbury; Old Corner Bookstore, 50 Bromfield

MICHIGAN

Battle Creek—Book Nook, 90 Highway

Detroit—Unity Cen, 4108 Woodward

Flint—Unity Cen, 114 Old Armory bldg

Grand Rapids—Ida Bailey, L L Club, 61 Sheldon

Kalamazoo—School of Christianity, 209 W Dutton

Royal Oak—Unity Cen, 110 E 5th

MINNESOTA

Duluth—Unity Truth Cen, 215 W 2d

Minneapolis—Unity Cen, 1108 Nicollet, 205 Lafayette bldg; F M Barrett, 1607 Nicollet; Unity Soc, 512 Plymouth bldg

St Paul—Unity Truth Cen, 901 Globe bldg, Cedar & 4th; Miss Barbara Ludwig, 307 Degree of Honor bldg, 6th & St Peter

MISSOURI

Joplin—Unity Truth Cen, 226 Miners Bank bldg

Kansas City—Unity Lib, 913 Tracy; Unity Reading Rm, 1107 Waldheim bldg; Unity Cen, 3d flr Jewell bldg, Armour and Troost; Emery, Bird, Thayer, bk dept; Unity Cen (colored), 2216 Brooklyn

Lees Summit—Unity Community Soc, Unity Farm

St Joseph—Unity Cen, 208-9 Empire Trust bldg, 6th and Edmond

St Louis—Unity Cen, 533 Kings-Way Hotel; First Divine Science Church, 3517 Wyoming; Pearlstone Ptg & Staty Co, 905 Lucas

MONTANA

Bozeman—Unity Truth Cen, 301 S Black

NEBRASKA

Lincoln—Unity Soc, 202 Sharp bldg

Omaha—Meta Lib, 307 Patterson bldg

NEW HAMPSHIRE

Manchester—Home of Truth, 153 Concord

NEW JERSEY

Atlantic City—Temple of Truth, Central Pier

East Orange—Unity, 19 Washington

Newark—Unity Soc, Berwick hotel; Mrs C H Stringer, 97 S 10th

Plainfield—Unity Cen, 418-19 Babcock bldg; 240 W Front

NEW MEXICO

Raton—May Schleifer, 321 N 4th

NEW YORK

Brooklyn—Unity Home of Truth, 333 Adelphi

Buffalo—Unity Soc, Hotel Statler, rm 4; Meta Lib, 130 Rounds

Jamaica L I—Isabel U Bowman, 92-21 Union Hall st, Rm 15 Jamaica Arcade

New Rochelle—Unity Cen, 490 Main

New York—Unity Soc, 11 W 42d; Brentano's, 1 W 47th; Times Square Book Shop, 1482 Bdwy; Nanna B Sutton, 42 W 129th

Rochester—Scrantom's, Powers bldg

Schenectady—Unity Soc, 1029 University pl

Syracuse—Katherine Carter, 155 E Onondaga

Utica—Home of Truth, 5 Hobart

OHIO

Akron—Unity Cen of Truth, 34 S High st, Pythian Temple

Canton—Unity Cen, 17 Harris Arcade bldg

Cincinnati—Unity Cen, 28 E 6th; New Thought Temple Lib, McMillan and Grandview

Cleveland—Unity Cen, 2536 Euclid; Church of Truth, Hotel Winton, Prospect & E 9th; Unity Cen of New Thought, 218 Ten Thousand bldg

Columbus—Unity Truth Cen, 80 W Starr

Dayton—Unity Cen, Fine Arts bldg, 35 E First

Hamilton—Unity Temple, 112 Elvin

Mt Vernon—Katherine K Staunton, 15 N Mulberry

Warren—Unity Cen, 904-6 2d Nat'l Bank bldg

OKLAHOMA

Muskogee—Unity Truth Cen, 210½ W Bdwy

Oklahoma City—Unity Cen, 412 Baltimore bldg; Unity Home of Truth, 240 Arcade bldg

Okmulgee—Mrs Geo F Wyvell, 215 Okmulgee bldg

Tulsa—Unity Reading Rm, 501-3 Commercial bldg; Mrs B M Wilson (colored), 511 E Marshall

OREGON

Portland—Unity Cen, 113 Park; Meta Lib, 405 Yamhill; A W Schmale, 380 Morrison; Meier & Frank

PENNSYLVANIA

Erie—Unity Truth Cen, Reed hotel

Philadelphia—Unity Cen of Truth, 236 S 13th; Chapel of Truth, 1600 Walnut; Carrie L Steinmetz, 900 N 63rd

Pittsburgh—Unity Cen, 435 Penn

TENNESSEE

Chattanooga—Cen of Prac Christianity, Memorial Auditorium, P O Box 735

Memphis—Unity Cen, 148-50 Court

Nashville—Unity Cen, Tulane Hotel, 8th & Church

TEXAS

Dallas—Unity Cen, 205 Allen bldg

El Paso—Unity Cen, 305 E Franklin

Ft Worth—Unity Cen, 503 Worth bldg

Houston—Unity Cen, 1 New Majestic bldg

San Antonio—Unity Cen, 312 Maverick bldg

WASHINGTON

Seattle—T Elliott Ostlund, 3042 Arcade bldg; Seattle Cen, 1529 9th ave; Unity Soc, 421 Belmont N; Bookmart, 622 Pike; Unity Soc, 3339 White-Henry-Stuart bldg; Alice L Ruth 527 Eastlake

Spokane—Meta Lib, 308 Norfolk bldg; Church of Truth, 6th & Jefferson

Tacoma—Unity Truth Cen, 932½ Bdwy; Walsh, Books, 1317 Pacific

Yakima—Church of Truth, 2d and B sts

WISCONSIN

Madison—Unity Home of Truth, 1812 Van Hise ave; Unity Cen, 253 Washington bldg, 119 E Washington

Milwaukee—First Unity Cen, 424-440 Commerce bldg

AUSTRALIA

Adelaide—New Thought Soc, 5 Darling bldg, Franklin; Divine Science Cen, A N A bldg, Flinders st

Brisbane—Unity Truth Cen, Albert House, 2d flr
Melbourne—New Thought Cen, 714 Nat'l Bank Chambers, 217 Collins st
Perth—Albert & Sons, 130 Murray
Sydney—Harmony Cen, Dalton st, Chatswood; New Thought Cen, 161 Castlereagh

CANADA

Calgary, Alberta—Unity Cen, rm 20 Mackie blk, 236a 8th ave W
Edmonton, Alberta—Unity Cen, 10576 104th
Montreal—Unity Cen, 1419 Drummond
Moose Jaw, Sask—Unity Cen, 73 High W
Ottawa, Ont—Aquarian Meta Lib, 303 Banque Nationale bldg
Regina, Sask—Unity Cen, 307 Westman Chambers, Rose st, opp City Hall
Saskatoon, Sask—Unity Cen, 314 Canada bldg
Toronto—Unity Cen, 765-A Yonge
Vancouver, B C—Unity Church of Truth, 641 Granville; Truth Cen, 6171 Fraser
Victoria, B C—Unity Cen, 739 Yates
Winnipeg, Man—Unity Cen, 333½ Portage, 7th flr

CUBA

Havana—W R Grizzell, Avenida 4, Entre 3 y 4, Reparto Buena Vista

ENGLAND

Cheshire—Annie Fairbank, 47 St Nicholas rd, Wallasy Village
Liverpool—Unity Cen, 125 Mt Pleasant
London—L N Fowler & Co, 7 Imperial arcade, E C 4; The Rally, 9 Percy st (Tottenham Ct rd), W 4; Order of the Golden Age, 155 Brompton rd, S W 3

FRANCE

Paris—Brentano's 37 avenue de l'Opera

GERMANY

Heilbronn am Neckar—Helene Alpers Hahn, Frankfurterstrasse 8

SCOTLAND

Edinburgh—Margaret A Hume, 7 Churchhill place

SOUTH AFRICA

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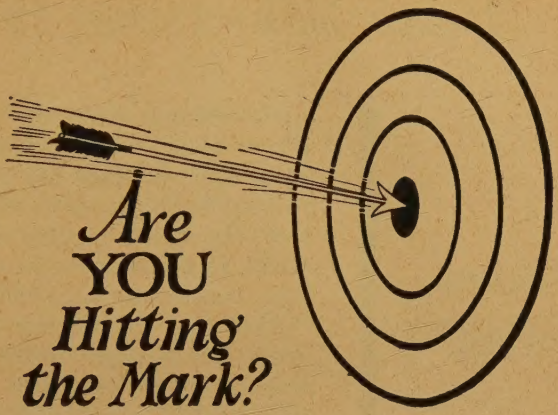

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